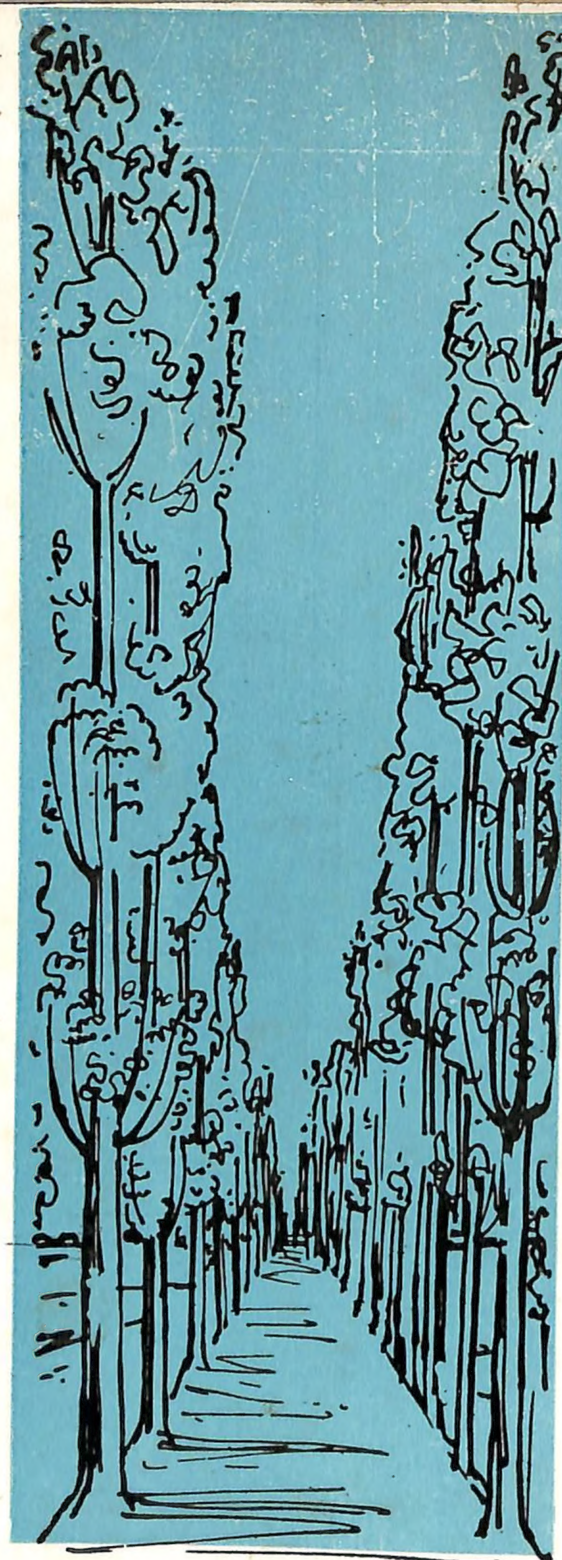
ANNUAL NUMBER

1968





Vitasta

VITASTA

Annual Number

AUGUST 15, 1968.



KASHMIR SABHA

855 'P' Block New Alipore,

CALCUTTA—53.



EDITOR : K. KAUL.

CONTENTS

Dedicated

to

The Cause of Strengthening

Secularism

in

India

●

Where the mind is without fear and
the head is held high ;
Where knowledge is free ;
Where the world has not been broken
up into fragments by narrow domestic walls ;
Where words come out from the depth of truth ;
.. ..
.. ..
Into that heaven of freedom,
my Father, let my country awake.

—Rabindranath Tagore



VICE-PRESIDENT
INDIA
NEW DELHI
Camp : Bangalore.
June 13, 1968.

Dear Shri Kaul,

Thank you for your letter of the 10th June.

I send my best wishes for the success of the Annual Number of the 'VITASTA' monthly.

Yours sincerely,

(V. V. Giri)



H. Y. Sharda Prasad,
Dy. Information Adviser
to the Prime Minister

PRIME MINISTER'S SECRETARIAT
NEW DELHI-11
June 14, 1968.

Dear Sir,

The Prime Minister thanks you for your letter of 10th June and sends her good wishes for the success of the annual number of your journal.

Yours faithfully,

(H. Y. Sharda Prasad)

KASHMIR SABHA

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AIMS & OBJECTS OF THE SABHA

The aims and objects of the Sabha are :

(a) To preserve, foster and promote the way of life peculiar to Kashmiri Pandits and encourage welfare activities amongst its members.

(b) To patronize, encourage and organise such activities as are conducive to greater understanding and integration on the board social, cultural and spiritual pattern of our country.

(c) To take all possible measures to solve problems of common interest to members in particular and Kashmiri pandits in general.

(d) To provide aid and relief, to the extent possible, to authenticated and deserving cases of distress within or outside the community.

(e) To purchase, acquire and/or otherwise obtain property both movable, and immovable, receive donations etc. for furthering the aims and objects of the Sabha.

(f) Provided that the activities referred to in Sub-Clauses (a), (b), (c) and (d) above shall be constured to exclude subjects, activities etc., of a political nature.

Central Govt. Offices Flats.
Flat No. 16. Belvedere
Calcutta-27. 17.6.68.

Dear Sri Kaul,

I have received your letter dated 13.6.68. I had had an occasion to visit beautiful Shrinagar, the Queen of Hill Stations. I also went to some beauty spots in Kashmir. I also mixed with her people, simple, honest and hard working. I hope the annual number of your "VITASTA" will reflect not only the outer but also the inner beauty of Kashmir and her people.

Yours faithfully,

Ajoykumar Mukherji

(Ajoy Kumar Mukherji)

Goodwill Messages have been received from the following :

(1) Mr. Dharma Vira,
Governor of West Bengal.

(2) Mr. B. K. Nehru,
Governor of Assam and Nagaland.

(3) Dr. Karan Singh,
Union Minister, Tourism.

(4) Shri A. N. Mulla, M. P.

(5) Mr. Mohd. Shafi Quereshi,
Union Deputy Minister, Commerce.

(6) Mr. S. N. Sen,
Vice Chancellor, Calcutta University.

EDITORIAL

National Integration And Secularism In India

It seems clear to me that God designed us to live in Society...................,and as our Social System could not subsist without the sense of justice and injustice, He has given us the power to acquire that sense.

—Voltaire.

For quite sometime, the communications media—newspapers, magazines, radio and our 'politicians'—have been talking about national intergration and strengthening of Secularism in India. I am sure we have in our country a large percentage of people, of all religions, who are genuinely interested in seeing India strong, integrated and a secular democracy in the whole world. Many steps have been taken by our Government and other organisations to fight the dragon of communalism and parochialism, which off and on raises its ugly head threatening the very foundations of our cherished secular democracy. Many people from all walks of life are agitated when they find occasional divisive tendencies cropping up in our country. When such a large number of our people think in these terms, why then do we find this lack of indentification which induces us to pull in diverse directions? Why the inclinations which lead to confusion, dissensions, and internecine quarrels? Why after two decades of independance have we not been able to eliminate narrow sectarian interests and other forces of disintegration? That these occasional eruptions should take place inspite of the laudable democratic secularism enshrined in our constitution is surprizing if not strange. What I feel is that solidarity and secularism cannot be strengthened in India only by glorifying our traditional past and by boasting about our age old rich and glorious culture. By simply talking (without any concrete actions) about the past some of us have definitely lost the rational outlook and the much wanted realism in our views. By clinging too hard to tradition, many among us are reluctant to accept realities and the result—we get easily bogged down in fanatic pursuits. We seem to have lost our ingenuity, adaptability, our willingness to experiment and our eagerness to learn. The Indians like French appear to believe that "the more things change, the more they are the same."

It should be in the Indian tradition to throw away and reject the old, and to accept the new—not just because it is new but because it is better. And this includes concepts, attitudes and points of view. A dynamic Society or a nation must be willing to change if it is not to deteriorate or become static.

In India economic reasons and failures in the field of education are the two factors, which to great extent are, standing in the way of complete national intergration and solidarity. The moment we are able to remove illiteracy and poverty in our country the nearest we will come to complete national integration and solidarity. Religion and language are the two other things which are being exploited to pull people in different directions; unfortunately, to the detriment of the whole nation. The education of the public must not, therefore, be neglected because this is crucial to a sound and healthy relationship between different communities, religions and provinces. Another important thing is that people of different faiths, regions and opinions must learn to co-operate at individual levels to further the cause of solidarity in the country. It is from this "grass roots" level that co-operation and understanding can grow to solidify the base of national integration.

Confidence and good will between communities or provinces can be neither legislated nor negotiated by 'paper' resolutions of parties involved. Ultimately the people have to work hard and toil to see India nationally integrated and internationally strong.

SECULARISM IN KASHMIR

By J. N. GANHAR

Common Heritage Inspires Resistance to Aggression.

A kindly Nature has made Kashmir a veritable paradise on earth. Unfortunately, however, this terrestrial paradise has been the victim of brutal aggression thrice in the last two decades—twice by Pakistan and once by China. But on all the three occasions the people of the State—Muslims, Hindus, Sikhs and Buddhists—rose as one man to resist the cruel invaders. They rose unitedly as never before for they realised that their heavenly home together with their dearly cherished common heritage was in dire peril and had to be defended at any cost.

While the Kashmir people's spontaneous reaction to aggression has delighted their friends and dismayed their enemies, it has surprised not a few that the people of the State, majority of whom are Muslims, should have fought back the Pakistani invaders so stoutly not only in 1947 when they first came but again, eighteen years later, in 1965 when they launched their second murderous assault on their peaceful motherland.

The Kashmir people's reaction to aggression from outside is easily understood when it is viewed in its true historical and cultural perspective.

Though deeply devoted to their respective faiths the people of Kashmir have never allowed religion to divide them. On the contrary they regard themselves as members of one family. A villager even in the remotest parts of the Happy Valley will confidently tell you that "Adam had two children, one (Hindu) chose the cremation ground and the other (Muslim) opted for the burial ground." This shows how the concept of brotherhood and common ancestry is deeply embedded in the people's consciousness. And it is from this that there has stemmed that heart-warming amity and concord whose glorious manifestation the world has witnessed thrice in the last twenty years when the State has been aggressed against from both the west, from Pakistan, and the east, from China.

Secular Traditions :

The secular tradition in Kashmir goes back to remote antiquity. Its foundation was securely laid by Ashoka at the dawn of history. The great emperor, as we all know, believed in respecting another man's religion as his own. There was, therefore, no interference in the local faith which was a form of Shaivism coupled with the workship of Naga deities. Indeed, he extended his patronage to it also.

Contributions of Asoka :

As a devout Buddist, Asoka was responsible for the erection of a large number of stupas and **chaityas.** But, for the benefit of those who followed the traditional Shaiva faith he erected some Shiva shrines and repaired certain others. The two faiths thus started on a fruitful career of co-existence.

The Buddhist attitude of tolerance and respect towards the indigenous faith produced its own inevitable reaction on the followers of the latter and when after the decline of the Kushans, the traditional mode of worship regained ascendency, the Buddha was accorded a place of honour in the Hindu pantheon —long before this was done elsewhere in the country. We know from the third-century Sanskrit text, **Nilamatapuranam** that the Buddha's birthday on **Vaisakhapoornima** (full-moon day in May) was duly celebrated with worship to the Buddha images in **chaityas** and temples and with gifts of food, clothes, books and cows etc. to the Buddhist monks. There was also singing and dancing by the people on this auspicious occasion.

Ashoka's example inspired many native rulers who came after him to erect shrines and make endowments for people not of their own faith. The most notable among them are Lalitaditya and Zainul-Abidin.

Lalitaditya era :

Lalitaditya who ruled from 724 to 760 A.D. is the greatest Hindu ruler that Kashmir has ever produced. He was a mighty warrior whose exploits ranged from Bengal in the east to the Central Asian deserts in the north. From the conquered territories he brought riches and talent to enhance the beauty and glory of his native land. He was an extremely tolerant prince and showed equal respect towards both Hinduism and Buddhism, the two principal faiths of the people at that time. Besides a large number of Hindu shrines he erected a number of magnificent Buddhist stupas and **chaityas** in different parts of the valley and made rich endowments for their upkeep. For the benefit of his Buddhist subjects he brought a colossal metal image of the Buddha from Magadha and installed it in his capital. His Chief Minister, Chankuna, whom he had brought from Tukharistan in the north, and some other leading functionaries, were Buddhists.

Sultan Zainul-Abidin consolidates communal amity :

The Chief Minister of Sultan Zainul-Abidin was also a Buddhist, named Tilakacharya. The Sultan who ruled seven centuries after Lalitaditya is the noblest ruler that Kashmir has witnessed. He did much to heal the wounds inflicted on the non-Muslims of the valley in the time of his predecessor. He did not brook any inequality in administration and abolished all discriminatory laws and evil practices of his predecessors. In this new atmosphere of peace and tolerance, non-Muslims who had run away, returned to their homes. Free kitchens were run for them and schools opened for their children. In order to encourage them in an unfettered observance of their sacred rites and ceremonies the King himself visited some of the Hindu shrines, including the well-known Amarnath Cave, and built mathas and monasteries. He penalized the killing of cows and himself abstained from intoxicating liquors and did not take meat during the month of **Ramzan.** The king forbade the the killing of birds and fish in several springs sacred to the Hindus.

Though a devout Muslim, Zainul-Abidin acquired a thorough knowledge of Sanskrit and spent part of the time he could spare from the cares of administration every day in studying books in that language, notably the **Yoga Vashista.** For the benefit of his non-Sanskrit knowing subjects, he got a number of Sanskrit works, including the **Rajatarangini**, translated into Persian. A fresh Persian translation of this celebrated history of Kashmir was prepared by the Moghul emperor Akbar when he brought Kashmir under his sway nearly a century and a half later. The cumulative effect of Zain-ul-Abidin's policy of toleration was that he became a symbol of national unity and solidarity and Kashmiris to this day remember him as Budshah or " The Great King ".

Secular Approach reflected in People's Life :

The mutual respect and toleration for each other's religion and way of life was not confined to the rulers and their courtiers only. It was a common characteristic of the people in general and was amply reflected in their way of life. This explains the closely knit social and cultural life of the average Kashmiri, Hindu, Muslim and Sikh. It also explains the happy phenomenon of temples nestling by the side of mosques and Muslim shrines flanking the sides of hills dedicated to Hindu gods and goddesses. And also the curious fact of Hindu children having Muslim **milk-mothers** and tomb-stones on Muslim graves carrying epitaphs in Sanskrit. Or, what is equally heartening, members of the two communities owing allegiance to each other's sages and holy men. Thus we find Muslims calling the saint-philosopher Lalla Yogeshwari as **Lalla Moj** or ' mother Lalla ' and Hindus describing Sheikh Nur-u-Din, the patron-saint of Kashmiri Muslims as " Nund Rishi ". It may here be mentioned in passing that even now some Muslims in different parts of the valley abstain from meat, on the anniversary of Rishi-mol, the founder of the Order of Rishis or sages.

The secular tradition in Kashmir was nurtured b the sages and saints many of whom were poets of a hig

order also. Day in and day out they impressed upon their devotees the fundamental unity of all religions and the importance of leading good moral lives free from hate and narrow ritualism. The lead in this was given by the saint-poet Lalla Yogeshwari popularly known as **Lal Ded** and Sheikh Nur-u-Din who was also a poet of high order. Both lived about the time of Zainul-Abidin. While the former admonishes the ritual-ridden Brahmin with the words :

> " Idol is of stone, temple is of stone.
>
> The temple above and the idol below are one ;
> Which of them will thou worship, O foolish Pandit ?
>
> Cause thou the union of mind with soul " :

the latter tells his followers : " Do not go to Sheikh, priest or Mullah, do not shut yourself up in mosques and forests ; enter thine own body with breath controlled in communion with God ".

A Tadition perpetuated through centuries :

This tradition was continued by later writers down to our own times. Thus we find the great Persian poet of Kashmir, Sheikh Yakub Sarfi, asserting that "in all the hundred thousand mirrors it is the One that in splendour shines". Similar sentiments are echoed and re-echoed in later poetry in Persian, Urdu, Hindi and Kashmiri. The well-known Kashmiri poet Abdul Ahad Azad who died some years ago, writes :

" The light of the candle is for all, Hindus and Muslims ". He adds : " A Musalman is to me as good as a Hindu, My **Deen** is fraternity, my **Dharma** unity ". Ghulam Ahmed Mahjoor, the greatest modern poet of Kashmir, similarly refers to the common heritage of Kashmiris and adds : " Hindus will keep the helm and Muslims ply the oars, and the two together will row ashore the boat of this land ".

This prophetic verse found fulfilment when Kashmir was the victim of unprovoked aggression from Pakistan. In this heroic task they of course had the assistance and co-operation of the people in the rest of India. This was as it should be. For Kashmir has intimate association with the rest of the country from the earliest times in history.

Kashmir was an integral part of India in the time of Ashoka, the Kushans, the Guptas, the Moghuls and the Sikhs. This enabled the people of this mountain-girt valley opportunities to rise to their full stature and make their rich contribution to national life and culture. The names of Kashmiris who have made their name in the fields of religion, philosophy, science, art and literature can be counted by the hundred. As part of a larger whole they were also brought into intimate touch with people beyond the countrys borders and were thus enabled to make their contribution to the religion and culture of Central Asia, China, Tibet, and even distant Mongolia and Indonesia.

Kashmir Helps Preserve India's Secularism :

Kashmir's most significant contribution in recent years is in the field of secularism. While it is true that India's assistance has helped preserve Kashmir's secular heritage and culture, it is no less true to say that Kashmir has helped preserve India's secularism. But for Kashmir the forces of secularism in India would have been much weaker, especially because of the serious and continuing provocations from across her borders.

Trika Shastra-Indigenous philosophy of Kashmir.

By PREM NATH BAZAZ

Perhaps the most important of the achievements of ancient Kashmir is the system of thought called Shaivism but better known locally as Trika Shastra (the Threefold Science) or simple Trika (the Triple). Its founder is Vasugupta, a venerable Brahman, who lived in the countryside at the foot of the Mahadeva mountain which overlooks the famous Dal Lake and the Shalimar Garden. He flourished in the eighth century of the Christian era and is said to have intiated hundreds of Kashmiri scholars into the profound mysteries of his philosophy.

Because of its geographical position as a central place surrounded by lands of different races and nationalities, the Valley of Kashmir has been from time immemorial a meeting ground of various peoples and diverse cultures. Seeds of thought came from all the four directions and mingled together in the fertile soil, grew into delicate plants bearing fragrant flowers of variegated colour. For over a thousand years in pre-Muslim period the valley was recognised in the Hindu world as a seat of learning, drawing hundreds of students from all parts of India as well as from lands now known as Afghanistan and Central Asia for the study of Mathematics, Astronomy, Philosophy and other subjects. In the third century B. C. Ashoka conquered the valley and annexed it to his vast empire. He introduced Buddhism among the subjugated people and with the support of Naga intellectuals succeeded in undermining Brahmanism. Soon the new faith became very popular and the Buddhist philosophy dominated the entire political and social life of the people of Kashmir.

However, the ancestral religion could not be uprooted; its memories lingered on during the whole period of Buddhist supermacy. When with the change of times staunch adherents of Brahmanism regained power, they tried to revive the old traditions, and re-establish ancient schools of thought. This caused an intellectual upheaval followed by a gigantic clash of two religious philosophies antagonistic to each other. To resolve the tension and bring back composure of mind the mighty thinkers of the age excercising their faculty of creative thought evolved a new philosophy of life; this is Trika, a synthesis of fundamental doctrines of all the Indian philosophies plus the knowledge gained by the Kashmiri thinkers through their own contemplations, observations and experiences.

No philosophy was ever born in the mind of any single individual. Systems of thought have gradually evolved through long centuries in the minds of men belonging to successive generations and at a proper time assumed definite shape. Although the School of Kashmir Shaivism was founded in the eighth century by Vasugupta, traces of the philosophy can be found in the literature produced quite earlier dating back to pre-Christian era. A few imaginative persons have read the cardinal Principles of Trika in the cuneiform signs on clay tablets of the Sumerian King-Priest, Gudea. It may or may not be a well founded speculation; but it seems plausible that in remote antiquity some sages were acquainted with the basic formulations of Trika Shastra. In his work **Shiv Drishti** Somananda who lived in 2nd half of the 9th century narrates in outline the story of Trika. This is the earliest account of its traditional history. He claimed that the philosophy was first formulated twenty generations (or roughly eight hundred years) before him. He has told us of the master minds who contributed to the evolution of the Trika thought before it was presented in a concise and accurate form only a hundred years before his own birth.

Rise of Shaivism :

Another historian-philosopher Kshemaraja mentions the immediate cause of the founding of Kashmir

Shaivism. According to him there prevailed two mutually conflicting systems of thought in the eighth century in the valley. One of them led by a Buddhist teacher Naga-Bodhi and his well disciplined band taught Nihilist doctrines ; they had earned the sobriquet of **Nastiknam Pursara** (Front rank leaders of Nihilists) and **Atmeshvara Nirosaka** (Repellers of Atman and Ishvara). Opposed to them were Nareshavarbhedvadina, the adherents of dualistic system holding man and God eternally different from each other. Kshemraja says that the dust raised by the recurrent clashes of the zealots in the two schools concealed the monistic mysteries of Shaivism and the danger of its disappearance from the world was real. It was in these circumstances that Vasugupta came forward arraigning both the schools as incomplete and misguided. He propounded **Shiv Sutras**, a compendium in which the tenets of monistic idealism were succinctly adumberated in a scholarly fashion.

Shiva Sutras :

An amusing account has been given by a disciple of Vasugupta about the origin of **Shiv Sutras.** It is said when the great master perturbed by the blatant assertions of the Nihilists and the Dualists passed restless days and sleepless nights, Shiva taking pity on his devotee, appeared to him in a dream and revealed the whereabouts of Shiv Sutras ; they were inscribed on a rock near Vasugupta's Village. Awakening the blessed Brahmin lost no time in going to the spot, in copying out the text and in mastering the principles of the philosophy. The rock known as Shankar Pal has been located by modern antiquarians with the help of hoary tradition but the inscription is no more traceable. One wonders if anything in the nature of writing ever existed on the rock.

As the name indicates Trika Shastra deals wilth three objects namely (a) man, (b) the universe and (c) the principle that keeps on restoring order, equilibrium and harmony which are disturbed by constant change. Though more or less concerned with all the three, the Trika is particularly interested in man and his personality.

Trika has also been described by certain writers as standing for (a) the subject of experience, (b) the experience ; and (c) the object of experience.

Spirit of Matter :

In Trika, spirit and matter are not two different things but are fundamentally one in two different forms. Spirit is matter and matter is not inert as is commonly believed. Being a form of the spirit it is of conscious character ; only there exist variations of consciousness of the spirit within it. Differences between what we call living and nonliving pieces of matter are nothing but those of degrees of consciousness. It follows from this process of thinking that life and matter are basically one ; either can acquire the other state.

Trika believes in one reality—the unity that pervades the whole universe of animate and inanimate objects. It is defined as Parma Shiva, the universal consciousness which is self-luminous and illuminates all that exists in the universe whether in the living or the non-living form. Everything emanates from this effulgence and ultimately merges into it. This reality has two aspects, Prakash (light) and Vimarsh (thinking) ; one is the being and the other awareness of the being. Prakash is what exists and Vimarish the awareness of the existence of what exists.

Of the well known six systems of Indian thought it is the Sankhya of Kapila which has comprehensively analysed the personality of man and discovered twenty-five elements composing it. The Trika philosophers have delved deeper and through close examination and experimentation found eleven new elements raising the number to thirty-seven ; they have uncovered previously unknown layers of conciousness and regions of the subconcious states. What is more, they did not rest with mere description of the elements, old and new, but having analysed in detatil man's physical, psychic, spiritual and moral personality, the gifted expounders of Trika taught the method of knowing the constituent parts of direct experience, that is by realising them as facts and not mere figment of imagination. From the realm of subjectivity and speculation they advanced

to the province of objective experimentation. This practical aspect of the Trika Shastra is known as Upaya (Means of Approach) and it is an inalienable part of the great works on the philosophy.

Philosophy of Change :

Change is the first law of the universe, declares Trika ; body mind and spirit are subject to alteration from moment to moment ; nothing remains static for even an infinitesimal fraction of time. But unaffected by this process is the consciousness of man which is eternal and the one witness of all that is undergoing the ceaseless change. It is described by the Trika as the nuclear core of the Atman. The changeless witness of the changing body, mind and spirit as well as the universe is no other than Shiva the All Powerful Lord who has no one above Him nor any one to second him. The only reality is Shiva who is immutable, indestructible, infinite consciousness and unrestricted independence. He has many other attributes like omnipresence and formlessness but Indepedence is very peculiar to him.

The miseries and sufferings of man are caused by his ignorance. He identifies himself with body, mind or spirit or, worse still, with property owned by him. So long as he does this, he cannot be happy nor enjoy the spiritual bliss to which he is otherwise entitled. " Our bondage is due to our ignorance ", declares the Shiv Sutras. " Though the soul is infinite consciousness, man thinks ' I am finite ' though Independent, he thinks " I am finite body ", observes Kashemendra in his commentary on the Shiv Sutras. " The soul forgents that the world has existence only in Shiva and that the soul is identical with the Lord. The aim of the Trika Shastra is to awaken man with the knowledge that the Atman, the witness, is no other than Shiva the All powerful Lord of the universe.

While synthesising the previous systems of the Indian Philosophy Kashmir thinkers sedulously discarded the barren parts represented by negativism, escapism, and unemotionalism of the Upanishadic Vedanta. In Trika there is no Maya, the Principle which creates illusory forms. Even the existence of the Promoting cause, Karma or a material cause, Prakriti, is not acknowledged. Shiva is absolutely free and creates all that exists under the influence of desire by the mere force of His will. He makes the world appear in Himself though it is not really so ; just as the objects appear in a mirror. God is unaffected by objects of His creation as the mirror is by the images reflected in it. (**Indian Philosophy** by Dr. Radhakrishnan, Vol. II Page 732). In Trika Shiva is represented as the symbol of the external process of destruction and creation. Shiva is Bhairava (Terrible) and also Kala (Time Destroyer) ; at the same time He is the deep rooted instinct-Love.

Absolute Monism :

The Trika Philosophy is characterized by absolute monism, depth of thought and originality. As has been tersely put : " Shiva is the subject, the experience as well as the experienced ". (**Spanda Karika** Page 5) Essentially it is an idealist philosophy unrelenting in its analysis and logic ; but it does not shirk realism, the objective reality of the world ; it is a fusion of all that is abiding in the Vedanta, the Sankhya, the Vaisheshaka, the Nayaya and the Vinaya of Buddha ; it also contains the core of Vaishnava and Shakta teachings especially the gospel of supreme love and all-absorbing devotion for the beloved. But Trika is against vulgarsation of the inner sentiment ; it has no use for self-mortification as a way to self-realisation, so common among most Hindu sects. In the words of Dr. Rabindranath Tagore, Trika Shastra " has penetrated into that living depth of thought where diverse currents of human wisdom unite in a luminous synthesis ".

Vast Literature :

At one time a vast literature in the shape of books, dissertations, compendiums, monographs and treatises dealing with different branches of Trika Shastra was in circulation in the Valley. The vagaries of time and hands of vandals have during the past centuries destroyed a large part of it ; but the books which have survived and come down to us fairly represent the ideas and thoughts of the great teachers on

the fundamental principles of the philosophy. Kashmir Shavism has come to the notice of the outside world through the patient and laborious work of the Kashmir Government Research Department. Out of the extant volumes the Research Department has edited and published no fewer than 56 comprising 64 separate works of different authors. Broadly speaking the literature may be divided into four sections ; (a) the Agama Shastra, (b) the Spanda Shastra, (c) the Pratyabhijna Shastra, (d) Tantra Shastra. The knokledge whose origin is shrouded in mystery and is therefore imagined to have emanated from divine source as revealations to deserving seers is called Agama Shastra. Books belonging to this category are generally in the form of discourses between Shiva and Shakti. The Spanda Shastra is the science of the universe as an ever changing phenomenon. Authors of the treatises included in this section subject the ceaseless change to close scrutiny with the purpose of finding out the principles causing the change as well as the laws governing it. But the essence of Trika is contained in the Pratyabhipna Shastra which is also known as Ishvara Pratyahijna Shastra (Science of Recognition of Lord). The voluminous literature on it is devoted to dissemination of knowledge. It endeavours to dispel ignorance of seeker after Truth ; it teaches him to recognise the everlasting, indestructible and immutable consciousness underlying the universe and to identify individual consciousness. Thus alone can the goal of human life be attained and liberation from rebirth secured. In course of time many rituals grew around the Trika when it acquired the status of popular religion. The fourth section, Tantra Shastra, deals with this aspect. With the decline of philosophical thought more attention was paid to the rituals ; a large number of books was written in the tenth and eleventh centuries on the topic some of which are full of absurdities and puerile assumptions.

As already stated, the oldest known treatise on Kashmir Shaivism is **Shiv Sutras;** it is in aphorisms and very tough not easily comprehensible to ordinary intellects. It belongs to the Agama section and a number of commentaries, annotations and footnotes have been appended to it by thinkers and learned men who followed the founder of the Trika School.

Commentaries :

The most eminent disciple of Vasugupta was Kallata Bhatta. He wrote in the beginning of the ninth century two commentaries ; **Spanda Karika** and **Spanda Vritti** on the **Shiv Sutras** to make the philosophy less difficult to understand. In his **Shiv Sutras Vartikam**, Bhaskara, who lived a century later, too, commented upon the original text but from a different standpoint and claimed authority for his views having learned them through traditional interpretation as his inheritance. But the most prolific writer on Spanda Shastra was Kshemaraja who annotated **Shiv Sutras** in his **Vimarshini,** a lucid, clear and scholarly version which has hardly been recalled by any other commentator on the subject. Kshemaraja is the author of several other books of which important are (1) **Spanda Doha,** (2) **Spanda Nirnaya** and (3) **Pratyambijna Hridayam**. He also wrote commentaries on two Agama books namely **Vijnana Bhairva** and **Svachhanda Tantram.**

Genius of Somananda :

Barely a hundred years after the founding of the Trika School came Somananda, a genius, who laid greater emphasis on the Pratyabhijna aspect of the philosophy. For that reason he is acknowledged as the real founder of this school. His dazzling thoughts in **Shiv Drishti** already referred to above have inspired scholars through centuries and provoked not a few to write commentaries on it. He expatiated on these ideas in another book, **Ishvara Pratyabhijna**, of no less merit but with the additional qualification of being in simple language. The best commentary on **Shiv Drishti** is by the distinguished Utpala who flowered into eminence in the opening years of the tenth century. His two books **Pratyabhijna** and **Stotravali** are given a place of authority on Shaivism. Other important philosophical works by Utpala are (1) **Ajada Pramatr Siddhi,** (2) **Ishvara Siddhi** and (3) **Sambhanda Siddhi.** Utpala's genius consisted in combining Jnana (Knowledge) with Bhakti (devotion) in the path of dedicated service ; to him work was worship. He was opposed to the doctrine of idle inactivity. Utpala was fond of likening God-realisation to the recognition of a long lost friend by meeting him face to face and not by

reading or hearing an account of him or even by seeing a photograph of him. The recognition he used to say must be direct, clear and vivid.

Abhinava Gupta :

In the middle of the tenth century arose Abhinavagupta who excelled his predecessors in many respects and topped the list of idealist philisophers in Kashmir. He was a creative thinker, a penetrating commentator and a ritualist. His interests were not confined to the Trika Shastra but extended to different branches of literature. Besides being the most erudite exponent of the Shaiva Philosophy, he was a musician and a literary critic. His well stocked and rich mind produced books on Dramaturgy, Rhetoric and Philosophy of poetry. He was born between 950-960 A.C. and lived to a ripe old age. He wrote more than thirty books.

Abhinavagupta's philosophical productions included original works as well as illuminating commentaries on the treatises of the old masters. His monumental book **Tantra Loka** is classed by itself as the encyclopaedia of the monastic idealism of Kashmir. It comprises 5 800 stanzas and is divided into 37 chapters. But it is abstruse, mystical and dry ; it taxes one's power of understanding and reasoning ; only scholars with adequate knowledge of different philosophies and rituals are able to grasp the subtle mysteries that the author wants to convey. It appears Abhinavagupta was aware of the toughness of his work ; therefore he took pains to compile a smaller treatise, **Tantra Sara,** to serve as an introduction to the bigger and tougher work. He has recommended it for the beginner ; it is written in easy words and the ideas are expressed in a simpler form. Another book by Abhinavagupta is **Parmartha Sara** an admirable synthesis of Sankhya and Vedanta systems in the light of Trika principle. Among his more known commentaries on Agama Shastras are (1) **Malinivijayottara Tantram** and (2) **Para Trimshika.** His brillant commentry on Somananda's **Ishvara Pratybhijna** called **Vimarshini** is in no way less important than his original works. Some scholars hold that for its value as a book on philosophy it merits greater praise than any other production of the author.

Abhinavagupta lived in a village near Magam on road to Gulmarg. It is said that on reaching the venerable age of 80 the philosopher, along with twelve hundred of his chosen disciples, chanting the melodious hymn beginning with the words **Vyaptacharachar** (Pervading the animate and the inanimate), composed by himself in praise of Shiva, entered the Bhairva cave in a mountain adjacent to his birth place and was never seen again. Since then the hymn has attained great significance and sung in Hindu homes on occasions of religious ceremonies especially on Shivratri, the national festival of the Kashmiri Hindus.

With the passing away of Abhinavagupta creative thinking in the valley received a setback. Perhaps he had set the standards too high or probably of Hindu rule was adversely affecting cultural growth. Books continued to be written but none of the writers who came after him contributed anything original to the Trika Shastra. Among these later authors mention may be made of Kshemendra, Jayaratha and Yogaraja. The last of the Kashmiris to bend his mental faculty in this direction was Shivopadhyay who wrote a commentary on **Vijnana Bhairava** in 1775 A.C.

Poetry on Wheels

BY JANAKI TIKU

*** Who is not conversant with Poetry? But Poetry on wheels is a new term, for those who have not visited Srinagar (Kashmir). People who have read Wordsworth, Longfellow, Shelley, Keats and Byron speak of Nature and Romanticism! For a lay-man who can not find the Muse so easy and approachable, a visit to the above part of country will illustrate and explain every twist and beauty that is known as the 'Food of the Soul'.

Jammu and Kashmir is a beautiful country not only does it abound in scenery and greenery, but in nature's refinery too. It is a complete picture of heaven and this wonderful part of the ground, is full of scented air coming from colourful flowers and blossoms. Tufts of dewy and bejewelled grass, a clear blue sky and the resounding and the tantalizing brooks. Serene and calmly lakes are a food for reflection and recollection. That is why? Poets, mystics, kings and paupers have equally found it enjoyable and fit for meditation.

Wherever the eye turns, nature is at your command ready to help, only if you possess a sense of beauty and perception, otherwise the world looks pale to a jaundiced man. Truly the poet sang.

> " See my beloved how the Sun
> With beams that o'er the water shake,
> From Western skies has now begun
> A bridge of gold across the lake ".
>
> (Dusk at Jhelum)

See the face of its belles and the purple and peach-blossom complexion will come to your mind. Taste the apples and you will come to know why Eve could not resist the fruit? Even the trees, birds and the hasty brooks will give you the music which Bethoven ever attempted. Taste the sweet waters and you will get the idea why king Jahangir sang its praises? It is not he but whosoever reached Kashmir, came back with the view, that there is no such view on the expanse of the world elsewhere.

"If there is a heaven on earth, it is here, it is here." Even, Thomas Moore could not resist himself and sang in praise :

> Tell me what land can boast such treasures,
> Is aught so fair, is aught so sweet?
> Hail! Paradise of endless pleasure!
> Hail! Beautiful and beloved Kashmir.
>
> Thomas Moore.

To enter this heaven one has to journey in a bus or a car from Pathankot to Srinagar a distance of about 270 miles, through a jig-jag road, approaching many a hill and dale, plains and plateaues, snowy-cliffs and tunnels, gaping rivers and ice-cold brooks, constituting one of the highest and most beautiful roads of the world.

The whole journey is sheer romance and adventure, a karlovyvary of dreams, a realization and a feast of the eye;

Let me not be pushed away from the subject by the scenic beauty of the place, for it is not my fault, it is the magic of the place, which tempts one to forget the past, mind the present and dream for a future however pleasant!

The bus and truck drivers who, drive on these roads are one of the world's fittest mechanics. They are always in full command of their vehicles and belong to happy-go-lucky stock. They are men and not machines, they are artists in every sense. It is the spirit that keeps them hale and hearty after hectic travels.

They often decorate their vehicles with banners, trinklets, toys, lamps, and arch-ways. Their photo-

graphs and sceneries take us to a Walt Disney's wonderland and of fun and fantasy. The braids and a horse shoes is a mark of prosperity for them, for they too believe in superstition. They often paint the head of a devil with its beard and horns, to counter the evils of a bad eye.

As a native of this wonderland, I have noted certain couplets which account for the heading of the article. These pieces are true and deep in sense, they possess a philosophy in disguise. They can be seen on the vehicles en-route.

"हर शाम सफर...हर सुबह सफर
दुनिया का अंजाम सफर।"

"Travel in the morning
Travel in the evening
—the world is to end in travels."

"सबह होती है शाम होती है
उमर यूँही तमाम होती है"

"There is a morning
There is an evening
Life is thus spent aimlessly!"

A few examples will clear the modern trends in philosophy.

"लिखा परदेस किस्मत में
वतन की याद क्या करना ?
जहाँ बेदर्द हाकिम हों
वहाँ की याद क्या करना ?"

"Why to remind me of my country?
When foreign is written in my fate
Why to remember the place?
Where there are unkind rulers."

Another couplet would add—

दरो दीवार पर हसरत से निगाह करते हैं
खुश रहो अहले वतन हम तो सफर करते हैं

Casting a sad glance on the house,
Countrymen! be happy! we are travelling.

आये थे सैर करने
सैरे गुल्शन कर चले
सम्भाल माली बाग अपना
हम तो सैरे गुल्शन कर चले

"We came for a visit
We have visited the flowers
Take care of the garden-gardener!
We have done our duty."

Almost all of these chaps are jolly fellows—they believe in Umar Khayyam who wrote—

"A loaf of bread
A cup of wine
Beneath the bow Beside thou,
And hell were, heaven now."

In short wherever the eye goes one finds the lure of the poetry and even the P.W.D. believes in the dictum, as you may find the following quotation near 'Patni Top'—

"Drive slow and enjoy the scenery
Drive fast and enjoy the cemetry."

There is no end to couplets and slogans and if I pen down each and every here, it will take the form of a thesis. The whole thing has given me the idea—a new pattern "Poetry On The WHEELS :"

It is my firm opinion and conviction that those who want to test my narration, should undergo a romantic visit to this heaven on earth, and see for themselves how far I am correct!

Reshi Pir Pandit—Badshah

By S. L. VALI "Tirth Kashmiri"

On the right bank of Vitasta in Srinagar, near Ali-Kadal is situated the Batayar Mohalla, once a centre of Hindu culture and civilisation. About three hundred years ago, a Brahmin named Govinda Bhata lived in this mohalla. He was alone, as he had not been able to get married till he crossed 40. Who would offer him **'pindas'** after death was a question which often baffled his mind. A day, however, came when he finally resolved to marry. He secured the services of a go-between but to no avail. After some time he approached an old woman who had mastered this art and paying her a good sum, she managed to rope in a widow in village Gushi, Tehsil Handwara, Northern Kashmir, who had an only daughter, wise and beautiful. A day for matrimonial ceremony was arranged and Govinda Bhata with his party went in a boat to Sopore and thence on horse back to Gushi. The ceremony was arranged in the dark so that the mother-in-law may not detect the age that frowned on the face of Govinda Bhata. Inspite of all precautions the trick had been revealed. What could she do now. The **'saptpadi'** and **'lagan'** was performed and the beautiful, well-built, Amazon was carried from Gushi to Srinagar. The girl was now content on her lot, a true Hindu girl, who dedicated her all to her husband to make him happy. The mother was very sad. She moaned her foolish act in having given, her charming daughter to an old man. In the village nearby there was a holy spring worshipped to goodness Ambika, where she went for prayer every day so that her daughter may not become a widow as she herself was. Lo ! when her prayer was heard, she saw a vision, in which Ambika asked her to get the girl from Srinagar for blessings. The girl was called and carried to the holy spring. There appeared a bunch of flowers on the water with a voice saying that the girl should smell these. The needful was done. She had concieved. She returned to Srinagar and after 8-months came back again to the Spring of Ambika to offer prayers and when she was again returning in a boat to her father-in-law's to Srinagar, she gave birth at Sopore to a son on the bank of Vitasta at the place where stands a temple now dedicated to Reshi-Pir-Pandit Badshah.

After a few days the girl with her child reached her home. There was jubilation and a party of singers came to offer a concert at Govind Bhatas house. The new born did not suck of her mothers breasts. A problem arose. There lived than a great yogi. Shri Sahib Koul. The boy was carried to him. He addressed him saying "You were not ashamed while taking birth why then feel shy of sucking". The baby smiled and started sucking milk.

Father usually used to carry with himself, the boy "Reshi Pir" to the prakrama of the great Pradiman Peth. Hari Parbat where reigns the eighteen bossomed mother "Sharika". Once two great savants Shri Atma Ram and Nana Kak Ji came and kissed the boys feet and declared they had won the objective of their life. Reshi Pir was initiated as a Brahaman in his boy-hood. He was married in teens as was the custom then. Just after that Govinda Bhata breathed his last and Reshi Pir was rendered fatherless with mother and wife to support. He did not take to the life of turmoil and toil but remained absorbed within. This alarmed his mother and therefore sent him to her father's house at Gashi, where he was kept locked up. In the meantime Atma Ram and Nana Kak reached Gushi and managed to carry him away to a forest nearby. They were hungry and famished. When a person appeared with condiments, handed them over to Reshi-Pir and disappeared. From there they came to Palhalan Pattan and thence to Hari-Parbat. The mother was much perturbed, restless and approached her son to return home. He did not agree and told her that he would not return without first seeing the Mother of Universe. After long last, he saw the vision and resolved to return home. He wanted a

Guru now. Having gone a few steps forward he saw a care free savant on a big stone sitting. He was Shri Krishna Kak a great yogi of his time. He pointed Reshi Pir to come to him, but he thought that he was some lunatic un-known to duty and morals. Shri Krishna Kar again pointed out to him to come. But Reshi did not care. Thereafter Kar sahib with superb Shakti came to Reshi's house. Reshi's mother was very much alarmed and hid her face " in sleeves ". He asked her where Reshi Pir had been. The mother pointed out to him that he was not there. Kar sahib fetched Hukka and in the meantime Reshi-pir came. Shri Kar managed the pipe and puffed a few droughts and offered them to Rashi-Pir. He partook of it and felt sensation and light all-around himself. Was he enlightened ? He asked mothers' permission to return again in solitude and meditate for the release from the bondage of life and death. He was married. Mother told him to know his duty.

Therefore, for the first and last time Reshi-Pir granted privacy to his wife. When she opened door of the room, she saw that fire was blazing within the room and the different limbs of Reshi Pir were scattered hither and thither. Then in this alarming situation she saw her husband, all glory and light who asked her to come near. In this mysterious meet she after 9-months gave birth to a son who was named Rahamanda and herself breathed last. The baby was handed over to muslim friend at Dachigam who brought him-up till the age of eighteen.

Reshi Pir was a past master in yoga and had obtained many sidhis. People were proceeding to Harmukat ganga for pilgrimage. His mother also expressed her desire to go in this part of the country " A land of clear colour and storm. In a region of shadowless hours where earth was garment of glories and a murmer of Music and flowers. In woods where spring half uncovers the flesh of her amorous face ".

He told her that she was old and could not bear the strain of mountinous journey. He would bring Ganga to her. Mother did not believe, Reshi.-Pir told her to give some article to her poruhit, who was going for yatra. There he would throw it in Ganga and the stream would come alongwith the article at Batyar Ghat. So it came to pass that Ganga Ji reached Batyar Ghat on Ganga Astami along with the bangle thrown there by the ' poruhit '. Mother was extremely happy and since then, bath on Batyar-Ghat on Ganga Ashtami day is equivalent to a bath at Harmukhat Ganga (Ganga-Bal).

Once a poor Pandit came to Reshi Pir seeking pecuniary help for the marriage of his daughter. The marriage of a daughter has been a problem here from many ages past. Reshi Pir told him to marry her to his son and save himself from all attendent social evils of dowry and other things. He agreed and a day was proposed, the poor pandit had arranged meals for a dozen of guests but the marriage procession was followed by 1450 disciples of Reshi Pir. The father of the daughter was extremely perturbed. It was a very sad happenings. How could he meet the demand. Pir Pandit asked him not to worry and told him to serve them from what little he had. To the amazement of all, the meals cooked were served to the satisfaction of all and there was still left more for the daughters side to take.

In these days the houses were made of wood and thatch which generally caught fire. The half of city was ablaze. There was no escape. Thousands of houses were burning. People in hordes came to him for help. First he frowned but when the people related him their miserable tale, he asked them to carry his wooden sandal and throw it in the fire. The miracle was performed. The fire began to recede and half the city was saved. The other wooden sandle is still preserved in the sanctuary of Pir Pandit Badashah for Darashan. Once he was going in a planquin and a couple of ruffains offered him pills of opium as a present. He accepted them and smiled but when these ruffains reached home they found their houses on fire and cried in grief. They rushed to him for mercy, but it was now late. Once it so happened that the elephant of the Mughal Governor in the city ran amuck. Pandit was being carried in the Planquin. Bearers saw the beast coming, they left it on the roadside and ran away. No body was in the street. Pandit Pandshah came out of the Planquin. The elephant reached him and

extended his trunk. Pandit rubbed his trunk and the elephant who had till then run rough now behaved. The elephant was carried to the Governor's shed and the people were much grateful to the Pandit and the Governor also came with some presents at his door.

There are many tales about Mulla Akhoon in Kashmir. It is said that he possessed many powers and was master in the art of black magic and had influence in the Mughal court. It is said that he brought by air every night an amazon from Lahore to Pari-Mahal and sent her back before day dawned. The news spread like fire all around and even reached Aurangzeb at Delhi. On enquiry from her she said that she new nothing about the place where she was carried except that she flew on a Prang above mountains. It was suggested to her to bring some thing of the place of her night sojourn. She acted likewise and it was thus established that she was being carried to Kashmir. The Moghal Emperor wrote to the Governor Kashmir to investigate in the matter. People named Mulla-Akhoon but his followers impressed the Governor that he did not possess so much powers. They named Reshi-Pir and the name was conveyed to Mughal Emperor who ordered him to be brought bound hand and foot under duress to Delhi. The Governor out of the respect for Pandit sent him a message to prepare himself for journey to Delhi. Mysterious is the power of Shakti in man and inscrutable or the ways of nature. Reshi Pir that might mounted on the lion appeared in the bed room of Aurangazeb and the emperor awoke in terror. He asked Reshi-Pir to keep the lion away. The matter was then discussed and the Emperor under his Imperial seal wrote to the Governor not to touch the man and with another Firman ordered him to offer Nazranna and Jagir to the Pandit.

In the morn when the messangers of the Governor arrived at Ali-Kadal they were shown Royal 'Firman' and every thing was all-right. The news spread quickly and the people already in know of the powers thronged at his doors and offered flowers and sweets as the token of great respect. The Sobadar also came personally and presented Nazranna and Jagir in his name.

Mulla-Akhoon was watchful of all what was happening. In order to re-establish his superiority, he challanged Reshi-Pir to a religious dis-course. It was accepted and Pir-Pandit Padshah so thoughtfully expounded the "Theory of Absolute" that Mulla-Akhoon Shah could not argue further. He however, in view of the Reshi-Pir's theory of Oneness asked him to be his guest and partake meals at his residence. Reshi-Pir gladly accepted the offer on the clear condition that nothing should be polluted before it was offered to him and his men. Mulla agreed. On the fixed day Reshi-Pir alongwith his disciples reached Mulla's house. Mulla-Shah addressed him :—

IMROZ SHAHI SHAHAN MEHMAN
SHODE AST MARA
JUBRIL BA MALAYIK DARBAN
SHODE AST MARA

The king of kings is our guest today and Jubril with his angels is our portor. Pir Pandit replied :

DARBAN GHI WAHDAT KASRAT
OHI KAR AYED
HASHTAD DAH ALAM YAKSAN
SHODE AST MARA

In the kingdom of equality where does the diversity remain. Eighteen thousand world's have become equal to me.

Guests sat in the double rows. The dishes were covered. No sooner the lids of the dishes were raised a miracle was achieved. All the things cooked appeared in their original form. Rice, spices, vegetables and beans. Rams began to jump hither and thither. A hen was limping on one leg and came before Pir Pandit. The Pandit called Mulla-Akhoon and told him that the promise had not been kept. Full enquiries were made and it was noticed that the cook had grabbled the cock's leg during the course of cooking. Mulla was much perturbed and the Pandit returned alongwith his disciples having won his final triumph.

Mulla was very notorious and the people rightly blamed him as a skilled magician. The Governor intended to arrest him and send him to Delhi, but he

could not dare to do so. He consulted Pir Pandit but he offered no counsel. On Governor's entreties he advised him to arrest the Mulla while in latrine as the power of sorcery would not be effective. He was like-wise taken in the custody and sent to Delhi. But to the surprise of all he again appeared in Srinagar and came to Pir Pandit to acknowledge his spiritual superiority.

Reshi Pir, Pandit Badshah was acknowledged from all quarters as the Master of the two Worlds. He was great and had many psychic powers. He used them for the good of all irrespective of cast and creed. He was a great man who had realized the power of diving mother Sharika within himself, and preached the Oneness of God, Shiv & Shakti as one. He kept the banner of his absolute philosophy aloft in the Valley. Both Hindu and Muslims respected him.

However, a day came, as it always comes, when he called his disciples and revealed them that he was leaving his body. It was 5th Vishak, dark fortnight, Samvat 1754. The news appread like wild fire and the whole city rushed towards Batayar. When the last rites were performed and his coffin was arranged, the Muslims demanded it and Hindus resisted. There was a danger of severe clash but some body came with a news that he had seen Pir Pandit Padshah going towards the West on the Zainakadal Bridge. The Hindus to their astonishment found that the shroud in which the Pandit was covered was empty. The whole mob felt stunned ; a miracle after death was also performed. Hindus decided to burn the Shroud on the Batiyar ghat which is even holly today. Every year Shradha is performed on this day when people pay hommage to him. Thus lived this great savant, and Seer of Kashmir to whom we offer our salutations.

The Greater—Pen or Sword

By

R. N. WANCHU
(Class IX)

From the very beginning of life on earth. From the time men could first think and reason they were troubled by one single question—" which is greater—The Pen or the Sword ? "

All through the ages men have tried to solve this question but in vain. Both of them (the pen and the Sword) seemed to be equally strong. There were always certain things which could not be done by the sword while others which the pen found difficult to do. Nevertheless the pen was taken to be stronger.

Julia Ward Howe, a renowned English Lady once said—" the strokes of pen need deliberation, as much as those of the sword need swiftness ". In this way various people made various comments. Some said that the pen was stronger because it could also save a life if it has the power to take it. Then there is the question, how can a pen kill some body or save him ? For this a good example is the court. In the court unless the judge writes down his declaration, which might be a death-sentence, no harm can come on the suspect. The suspect cannot be killed, no matter the death be by hanging or by cutting the head with a sword, so far as the judge has not made his declaration of the death sentence. The declaration has to be written by a pen. Can a sword write a declaration ? The answer is " no ".

John Taylor a renowned poet and writer has said about the pen—

> " Pens are most dangerous tools more sharp by odds than swords and cut down more keen than whips or rods ".

With the help of a pen men learn to write—the use of alphabets. A man cannot learn to write with the tip of the sword.

The sword also has got great powers. It can kill a person. It can force people to do what it wishes. It can bring down a revolution. It has the power to give rise to a revolution. Kings make themselves emperors by forming an empire. The empire is made by conquering others kingdoms. It is the result of a battle with others kings. The Empire cannot be made by writing. There must be battle or two, without that an empire cannot be made, and these battles are fought by the sword and not by pen.

Alexander the Great, Napoleon Bonaparte, Hannibal and such other emperors and generals have become famous by using their sword. They are called great because they have killed Millions of men, looted a thousand and enslaved hundreds. They are great because they have conquered nations, conquered kingdoms at the tip of their sword.

On the other hand we see Tolstoy, Socretes, Shakespeare, Tennyson, Pathagoras, Rabindra Nath Tagore and such others who are greater than the historical heroes like Hannibal. These men have won fame and greatness with the use of their pen. The sword is called great because it brings unhappiness in ones life. The happy faces of many children are turned into the pitiable sobbing faces when they find their parents missing after a war. The king has gained fame. He has become great. He can enjoy the wealth, but what of those children ? What of those orphans ? There is no joy for them. Their smile has been turned to a sob for all times to come. They are now helpless. The king is making merriment and enjoying in his palace, while those children run to and fro in the plunder. in the ruins of the many fallen building weeping and caying. The parents, can watch them from the far off heavens but cannot reply. A happy family is destroyed for ever. This is what a sword gives us. This is what is the greatness of a sword.

SPREAD OF EDUCATION

Jammu and Kashmir is perhaps the only State in the country where education is free from the Kinder-garten class to the post-graduate standard.

Expenditure on educational development has increased from Rs, 35 lakhs in 1947-48 to over Rs. 5 crores in 1966-67. As a result of expansion measures the number of educational institutions has registered a hundred per cent increase.

Following is a close-up of progress recorded in this sphere of nation-building activity :—

1. Percentage of literacy has increased from about 6 per cent in 1947-48 to over 11.
2. Expenditure on education has increased from Rs. 35 lakhs in 1947-48 to over 5 crores.
3. Total number of Primary Schools (for boys and girls) has increased from 1,190 to 4,561. Enrolment in these institutions has also increase from 65,309 in 1948-49 to about 3,33,000. During 1966-67. 175 Primary Schools (100 for boys and 75 for girls) were opened.
4. Total number of Middle Schools has increased from 152 in 1948-49 to about 1,205. Enrolment in these schools has risen from 86,886 to over 95.000.
5. Total number of High and Higher Secondary Schools has risen from 52 in 1948-49 to over 400.
6. Sixty per cent of children in the age-group of 6-11 are in schools at present.
7. Jammu and Kashmir University which started in 1948 as an examining body is now a full-fledged teaching institution with 21 post-graduate departments. In 1964 the University was re-organised into two divisions, one each at Jammu and Srinagar with a view to affording sufficient opportunities for higher study to students in both the provinces. Annual grant of the University has increased from Rs 0.50 lakhs in 1948-49 to Rs. 25 lakhs at present.
8. The number of colleges in the State has risen from 3 in 1947-48 to 16 at present, besides 3 aided colleges. The three-year Degree Course pattern has been introduced in all the colleges.
9. A massive social education programme has been launched in the State. 943 Social Education Centres are functioning in the State. Expenditure on this scheme stood at Rs. 61.21 lakhs in 1966-67.
10. N. C. C. scheme has been launched in the State a decade ago. Over 20,000 cadets have been enrolled so far in 19 units functioning in various parts of the State.
11. Technical education has made a headway in the recent years. There are a number of technical colleges functioning at present which include one Regional Engineering College, one Medical College, two Agricultural Colleges, two Government Polytechnics, one each at Srinagar and Jammu, seven Industrial Training Institutions one Ayurvedic College and one Tibia College.
12. The Government has once again improved the pay scales of teachers and in some instances even exceeded the recommendations of Kothari Commission.
13. Remote areas of Ladakh have also come within the ambit of the education development programme. The number of school's in the district has risen from 137 in 1961 to 254 at present recording an increase of over 85%. A special scheme known as "Border Area Scholarship" has been introduced in the District to attract a large number of children to schools.

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Jammu and Kashmir Government.

On the other hand the pen has gained fame by making people smile. The stroke of a pen can change a smile to a sob and a sob to a smile. Men like Tolstoy Vivekananda, Wordsworth and Walt Disney have become great (rather they are called great) because they brought happiness in people's life. These great men have shown people the path to hapiness. Each stroke of pen has changed the sobbing faces into smiles. They have brought peace in his world. These men, like Socretes, Gandhi and others have become great because they made their own life happy as well as the life of other people. It is a fact that " true happiness consists in making others happy." Greatmen like Socretes, who won fame with the help of their pen made others happy. The smiling faces can be seen far and wide where one finds the work of the pen, while there is only sorrow where the sword has been used.

One who gives happiness, one who can change sobs to smile is truly great. All these qualities fit into the pen. Thus Pen is truly great, for it brings happiness and peace in ones life.

'MY COUNTRY'

I ought to love my country,
The land in which I live ;
Yes, I am very sure my heart
It's truest love should give.

For, if I love my country,
I'll try to be a man ;
My country may be proud of ;
And if I try, I can.

She wants man brave and noble,
She needs man true and kind,
My country needs that I should be
The best man she can find.

RAVINDRA KUMAR SADHOO
CLASS V

The Sahib

VIJAY MUNSHI, B.I.T., Ranchi

I am told that every man comes into existence in this world with a mission. He has a part to play at the end of which he disappears. Looking at the world I, at times, get puzzled and a doubt creeps into my mind. Who could have created such a surprising way of life which portrays two different worlds, the world of the rich and the world of the poor? The latter put in all their energies to keep the wheels of progress rolling, without any credit being given to them for the simple reason that they are poor, neglected by God and hence looked down upon by men. I was unfortunate enough to have been born poor. What an existence! How cruel it was for my parents to have given me birth because I never had the good fortune of even enjoying a modest meal in my younger days. The world to me was like a jail where I was imprisoned for no apparent fault of mine. I was also told that my miserable plight was due to my bad actions done in previous births. I did believe these people the same way as I had swallowed the bitter fact of my being an untouchable—a person whose presence pollutes everything.

One day, as I recollect now, after being beaten by my master whose house I used to clean, I was sitting quietly under the palm tree next to the village well trying to console my much agitated mind, I saw him coming towards the well and as he came closer I burst into tears. He was sympathetic but from a distance only. I wanted him to touch me, to lift my swollen face, to wipe tears from my eyes, but it seemed he had his own difficulties. After all I was an untouchable, a sinner whose shadow even could degrade others. Keeping himself aloof from any such evil influence, he at last asked me the reason of my sudden outburst. I told him the story. He seemed moved and as a piece of advice, said solemnly, "It is all God's will. Your salvation lies in serving your masters, the upper caste people." Was God so cruel? I thought for a minute.

Alone in the world I was struggling hard for existence. These thoughts grew heavy and I felt asleep. The next morning I found myself in a new world. Not that anything had changed apparently, my clothes were a tattered lot and the pangs of hunger needed my immediate attention, but astonishingly I found a change within myself. I had become doubtful. The meek Raju had changed into rebellious Raju who even doubted the much respected village priest. I could hardly believe my own mind. How sinful my thoughts are? I soon asked myself. What right I had to put my masters into question who were helping me in my salvation? No, I had no justification. I concluded hastily. Confused, I looked around myself. The world looked wonderful, the green grass was enchanting and the water collected around the well reflected all that is pure in life. I was caught in a web of appreciation. God is good and kind, but, no, no, He is not, think it over, filthy slave!

Getting tired of thinking, I took my only possession, a stick, with me and left the palm tree for a destination unknown. Yesterday was better than today; yesterday I had a destination, the tree to which I came for shade and solace but today I had no place to go. I walked lazily hitting pebbles here and there. Hunger grew more and more and so did my face with gloom. The idea of going back to my master's house was resentful, but then staying with an empty stomach was equally discouraging. I could not decide. Walking for about an hour or so, I came across a man whom I had not seen previously. He was a white man. At first I became scared. I had often heard people saying that the white, known generally as Sahibs, were very cruel. They had a lot of power too. They could beat anyone, even the upper caste people and also the village priest. I was quite surprised to hear this. I had always thought the upper caste people to be next to God. In fact they were God's messiahs on earth helping the sinners like me. So naturally I did not believe the

people who put Sahibs on a higher plane than that of my masters. I thought they were all lying, but one day I got convinced when I saw (from a distance, of course) a Sahib (our Tax Collector) abusing and kicking the Zaminder. I was very young then and did not understand the matter. I only saw the Zamindar pleading his child like innocence with hands folded, but the Sahib seemed too annoyed. A big crowd of onlookers had gathered. Silence prevailed. No one spoke a word even. Sahib looked very impressive. God's privileged child !

The second white man I met in life was much different. He was humble and kind. I saw him speaking to villagers. Later on I was, told that the Sahib was a 'missionary'—a man who works for the benefit of others. He had come to the village to start a primary school for the village children. A ray of hope emerged in my mind. Forgetting all about the hunger I went to the site where the Sahib was speaking. He was a tall man. I kept staring at him for long. Something about him was very soothing. It seemed that he himself was kindness incarnate. By some stroke of good luck, after finishing his work he came to me and patting me a little on my head, asked in a friendly tone, "What is your name, my child ?" I was shocked. Firstly, he was a Sahib, a kind Sahib. Secondly, even being a Sahib he had touched me unlike by masters. Thirdly, he spoke in Hindi. Astonished, I looked up and found in his blue eyes some sort of friendliness mingled with paternal love which I was sure would help me to lead to a good life. I could hardly believe myself. Shaking with excitement, I just managed to say, "Raju".

"Raju, that is a very good name. Well, where do you stay and what does your father do ?" the Sahib said looking straight into my face.

Overfilled with emotions, without any delay, I replied, "I work—sweep, clean latrines and other things. About my father, I have never seen him".

The Sahib looked very serious. He enquired, "Raju, aren't you hungry ?"

The Sahib seemed to have read my mind. I was dying to be asked this question and I had a good reason for it also. I answered, without losing a second, "Yes I am, three days and no food." Hearing this, the Sahib took out a big loaf and offered me. How kind of him ! I grabbed the loaf and started eating. I was very hungry indeed. While thanking, I knelt and touched his feet. People had instructed me to show paramount respect to the upper caste man, but the Sahib did not like it. Startled, he lifted me up and kissing me on my forehead said affectionately. "Raju, I am your friend. You don't have to do anything of this type when I give you something.

Will you come with me ? I will teach you in my school. This was too much. I accepted the kind offer. Who in my position would not ? The school was opened formally by a Sahib, the Tax Collector. He gave a long speech on the occasion emphasising all the time how good the Sahibs were. He said that the sahib's was a great race and by their continuous presence the natives would become civilised. He spoke for a long time in English, the Hindi version of which was given by a village boy going to college. Everyone cheered but not me. I wanted my Sahib to come and get the maximum applauses. The whole village had turned out on the solemn day. My Sahib also spoke and his broken Hindi was a big surprise. Sahib knowing a native language ! Everyone was surprised. He received many more applauses than the tax collector. I slept that night content with life for the first time. My Sahib was a great man.

The school started functioning from the next day. There were in all twenty boys including me. One day to may great astonishment, the Zamindar brought his son to the school. Sahib immediately admitted him. After all it was a privilege to have a rich boy belonging to the highest caste with us. The Zamindar's son was very wicked. He used to dislike me the most. One day he quarreled with me and in the process received a hard punch on his nose. At the sight of blood oozing out profusely from the nose, I became nervous. In much agony the Zamindar's son went home cursing me all the time. Though nervous, I was quite happy. The Sahib was annoyed to hear about it and asked me to apologise the next day.

The next day the whole village was buzzing with the news. People, of course, sided with the Zamindar's son. It was very natural. I was an untouchable. The Zamindar came to the school in a very bad temper. He spoke to the Sahib and wanted my immediate expulsion. The Sahib called me before the Zamindar and asked me to report the whole matter truthfully. I spoke honestly but the Zamindar did not believe me. He told the Sahib all lies about me.

That night before going to bed the Sahib took me to his oom where he used to pray. It was a large room, well decorated. In the centre of the room, a big statute of Holy Mary was installed. She looked calm and beautiful. The Sahib knelt before the statue and asked me to do the same. I obeyed but could not help seeing the Sahib from the corner of my eye now and then. A serene atmosphere was prevailing everywhere filling me with joy. People say death is painful, but dying in a place like that will be less painful. It was for the first time I had entered a place of worship. Last time when I had only ventured to enter a temple I was beaten. Sahib's God seemed much different.

Next morning I decided to become a christian. The idea of praying together with the Sahib was very fascinating. I told the Sahib all about my decision. He was surprised and spoke with affection, "Raju changing one's religion is of no use unless one is convinced that one would serve the Lord better by making the change. After all religions of the world teach one and the same thing.

After a pause he further added, "A river flowing through different parts of India has different names but the nature of the water remains unaltered."

The Sahib's advice did have some effect on me. But then, was I really a son of Hindu God? I was never allowed to enter a temple even! I told the Sahib about my firm determination. Somewhat not happy, he asked me to take some time before I would go for baptism.

On 15th April, 1932 I was baptised. I chose for myself a very good name—Francis Daniel, the name of the Sahib which I wanted to cherish all my life. The ceremony was very simple. There was hardly anyone present except for the Sahib and myself. My heart fluttered with joy to have been born 'free'—free to touch anyone; free to worship. My happiness soon died when I found villagers assembled outside the school waiting impatiently for their prey. As soon as I came close to them they shouted at me. Panic struck me dead. What had I done? I had only endeavoured to live a better life. I was held as a big disgrace to the whole village. After all I was the first man to have changed his religion. The resentment was very deep and everyone seemed to have been convinced of my gloomy future. 'An alien God could do nothing for me' the village priest told me. While they showed their strong protest, my fear gradually changed into amusement. They wanted me to pledge allegiance to a God whose face I had never seen. They wanted me to accept sufferings with a smile in the name of God. I did not care anymore for them. Why should have I. They never had cared for me.

Years passed, I did my Matriculation examination and after that the Sahib sent me to a College on a scholarship. I do not know the village started becoming dear to me now. Previously I had no attachment with it. The people were a horrid lot. They had no human feelings and had never treated me as a man. Yet some invisible bonds existed between me and the villagers. The Sahib was from a far off land. An Englishman by birth, he had travelled extensively. He bore profound love for mankind. He used to tell me now and then that man's love for his fellow beings is a barometer that shows his devotion to God. These words still ring in my ears. Working hard day and night, he had never grumbled. What a wonderful man he was! I owe my existence to him.

Names And Addresses Of Kashmiris Living In Eastern India

1. Adalati, S. K.,
   A-29, Jadavpur University Main Hostel, (R)
   Calcutta-32.

2. Aima, A. K.,
   Technology Hall, (R)
   35, Ballygunge Circular Road
   Calcutta-19.

3. Bamru, J. N.,
   Union Carbide (I) Ltd., (O)
   1, Middleton Street,
   Calcutta-16.

4. Bhan, A. S.,
   NICCO Residential Compound Shyamnagar, (R)
   24-Parganas, West Bengal.

5. Bhan, H. N.,
   First Floor, 53, Theatre Road, (R)
   Calcutta-16.

6. Bhan, J. N.,
   14/1, Burdwan Road, (R) Calcutta-27.

   The National Insulated Cable Co. (O)
   of India Ltd., 2, Hare Street,
   Calcutta-1, (23-5102).

7. Bhan, J. S.,
   NICCO Residential Compound Shyamnagar, (R)
   24-Parganas, West Bengal.

8. Bhan, P.K.,
   162/64/1, Lake Gardens, (R) Calcutta-45.

9. Bhan, V. N.,
   India Electric Works, (O)
   Diamond Harbour Road, Calcutta-34.

10. Bhat, M. L.,
    K. F. S. Ltd., (O)
    P.O. Kumardhubi, Distt. Dhanbad, Bihar.

11. Bhan, P. S.,
    18/3, Justice Dwarkanath Road, (R)
    Calcutta-25.

12. Bakaya, K. K.,
    Kesoram Cotton Mills Ltd., (O)
    42, Garden Reach Road, Calcutta-24.

13. Bakshi, Vinay,
    Tivoli Court, (R)
    Ballygunge Circular Road, Calcutta-20.

14. Chaku, A. N.,
    699/F, Block 'P', (R)
    New Alipur, Calcutta-53.

    F.A. & C.A.O., Coal Board,
    11A, Hastings Street, (O)
    Calcutta-1, (23-4040).

15. Dar, T. N.,
    79E, The Park, Ichapur, (R)
    24-Parganas, West Bengal.

    Inspector of Arms Rifle Factory, (O)
    Ichapur, 24-Parganas, West Bengal.

16. Dhar, A. N.,
    1, Alipur Estate, (R)
    Calcutta-27.

17. Dhar, Gopal,
    Cementation Co., Ltd., (O)
    5, Chowringhee Road, Calcutta-13.

18. Dhar, Man Mohan,
    1, Alipur Estate, (R)
    Calcutta-27.

    Braithwaite & Co., Ltd.,
    Hide Road, (O)
    Calcutta-43 (45-1112).

19. Dhar, P. N.,
    The Gouripur & Co., Ltd., (O)
    P.O. Garifa, 24-Parganas, West Bengal.

20. Dhar, P. N.,
    Equipment Section, (O)
    Hindustan Motors Ltd., Uttarpara,
    Hooghly, West Bengal.

21. Dhar, P. L.,
    John Thompson India (P) Ltd., (O)
    4, Fairlie Place, Calcutta-1, (22-3345).

    27A, Kalidas Patitundi Road, (R)
    Calcutta-26.

Letters "R" and "O" indicate residence and Office respectively.

22. Dhar, R.,
Lionel Edwards Ltd., (O)
21, Old Court House Street, Calcutta-1.
Calcutta-1.

23. Dhar, Ravi,
P.G.S. Hostel, (R)
49/1, Hazra Road, Calcutta-19

24. Ganju, H. N.,
6/1B, Kyd Street, (R)
Calcutta-16.

25. Ganju, P. N.,
112, Vivekananda Nagar, (R)
P.O. Lilooah, Howrah, West Bengal.

26. Ganju, S. K.,
A29, Jadavpur University Main Hostel, (R)
Calcutta-32.

27. Ganju, S. K.,
Karam Chand Thappar & Bros. Private Ltd., (R)
25, Brabourne Road, Calcutta-1, (22-1131).

28. Haksar, Sm. Subadhra,
6, Mayfair Road, (R)
Calcutta-19.

29. Jinsi, R. N.,
1/5, Rishi Bankim Chandra Road, (R)
Calcutta-28.

30. Kachroo, A. K.,
C-23, Jadavpur University Main Hostel, (R)
Calcutta-32.

31. Kachroo, M. L.,
The Gouripur Co., Ltd., (O)
P.O. Garifa, 24-Parganas, West Bengal.

32. Kachroo, G. N.,
11/1J, Jubilee Court, (R)
Harrington Street, Calcutta-16.

Hindustan Lever Ltd.,
Garden Reach, Calcutta-24, (O)
(45-1261).

33. Kak, P. N. Lt. Col (Retd.),
3, The Ridge, Burnpur, (R)
West Bengal.

34. Kaul, A. N.,
Hindustan Aircraft Ltd., (O)
Barrackpur, West Bengal.

35. Kaul, A. K.,
N.B.C.C. (Press), (O)
Santragachi, Howrah.

36. Kaul, Autar,
3/1, Sunny Park, (R)
Calcutta-19.

37. Kaul, Bharat Bushan,
Indian Oil Corporation Ltd., (O)
Gate No. 3, Dum Dum Airport,
Calcutta-52.

38. Kaul, B.,
3, Farm Road, (R)
Burnpur, West Bengal.,

39. Kaul, B. L.,
61, Ripon Street, (R)

40. Kaul, C. L.,
The National Insulated Cable Co. (O)
of India Ltd., Shyamnagar,
24-Parganas, West Bengal.

41. Kaul, C. L.,
35/3, Mahim Halder Street, (R)
Calcutta-26.

42. Kaul, C. L.,
21A/7, Satish Mukherjee Road, (R)
Calcutta-26.

43. Kaul, C. L.,
Technology Hall, (R)
35, Ballygunge Circular Road, Calcutta-19.

44. Kaul, C. L.,
Metal Distributors Ltd., (O)
38, Strand Road, Calcutta-1.

45. Kaul, G. L.,
4, Achambit Ghat Road, (R)
Flat No. 7, Hastings, Calcutta-22.

46. Kaul, Inder Kishen,
P.25, C.I.T. Road, (R)
Calcutta-10.

47. Kaul, H. Kishen,
85, Tollygunge Circular Road, (R)
Calcutta-53.

48. Kaul, Janki Nath,
Jayshree Textiles Ltd., (O)
P.O. Rishra, Distt. Hooghly, West Bengal.

49. Kaul, Dr. J. L.,
855, 'P' Block, (R)
New Alipur, Calcutta-53.

Asstt. Drugs Controller, India,
Custom House, (O)
Calcutta-1, (22-1867).

50. Kaul, Jawahir Lal,
42, Rahim Ostagar Road, (R)
Calcutta-45.

51. Kaul, Jia Lal,
32, Fakir Chand Mitter Street, (R)
Calcutta-9.

The National Insulated Cable Co. of India Ltd.,
2, Hare Street, Calcutta-1, (O)
(23-5102).

52. Kaul, Jai Kishen,
Remfry & Sons, (O)
40/44, Stephen House, Calcutta-1.

53. Kaul, K. B.,
3R/12, Hind Motor Colony, Uttarpara, (R)
Distt. Hooghly, W.B.

54. Kaul, J. L.,
10/1A, Sree Mohan Lane, (R)
Calcutta-26.

55. Kaul, K. N.,
Flat No. 19, Sarat Chatterjee Avenue, (R)
Calcutta-29.

Ruby General Insurance Co., Ltd.,
Ruby House, India Exchange Place, (O)
Calcutta—1, (22-6621).

56. Kaul, M. L.,
The Nudea Mills Co., Ltd., (O)
Naihati, West Bengal.

57. Kaul, M. L.,
Braithwaite & Co., Ltd., (O)
P.O. Angus, Distt. Hooghly, West Bengal.

58. Kaul, M. L.,
P.534, Raja Basanta Roy Road, (R)
Calcutta-29.

59. Kaul, M. N.,
Old Salana Tea Estate, (O)
P.O. Salana, Distt. Nowgang, Assam.

60. Kaul, M. N.,
5 Kambolitala Street, (R)
Calcutta-5.

National Atlas Organisation,
1, Acharya Jagadish Bose Road, (O)
Calcutta-20, (44-3325).

61. Kaul, M. N.,
Bengal Potteries Ltd., (O)
45, Tangra Road, Calcutta-15.

62. Kaul, P. N.,
7A, S. R. Das Road, (R)
Calcutta-26.

63. Kaul, P. N.,
13/A, Narayan Saha Lane, (R)
Calcutta-3.

64. Kaul, P. N.,
Hooghly Jute Mills, (O)
9, Garden Reach Road, Calcutta-43.

65. Kaul, P. N.,
162/190, Lake Gardens, (R)
Calcutta-45.

66. Kaul, S. N.,
8/1, Nagandar Nath Road, (R)
Calcutta-28.

67. Kaul, S. K.,
D-I Jadavpur University Main Hostel, (R)
Calcutta-32.

68. Kaul, Sushil,
D-71, Jadavpur University Main Hostel, (R)
Calcutta-32.

69. Kaul, T. N.,
19B, Hazra Road, (R)
Calcutta-26.

Asstt. Director Enforcement,
8, Lindsy Street, (O)
Calcutta-16, (24-7466).

70. Kaul, Udai,
P.10 C.I.T. Road, (R)
Calcutta-10.

Fair Felds Private Ltd.,
25/27, N. S. Road, (O)
Calcutta-1, (22-4461).

71. Kaul, Y.,
Alcan Asia Ltd., (O)
31, Chowringhee Road, Calcutta-16.

72. Khar, A. K.,
P. G. Hall, (R)
49/1, Hazra Road, Calcutta-26.

73. Khar, S. K.,
South British Insurance Co., Ltd., (O)
38, Chowringhee Road, Calcutta-16.

29B, Russa Road, South 2nd Le. (R)
Calcutta-33.

74. Khushu, O. P.,
All India Radio, S.R. 10-C., (O)
Bandel Thermal Project, P.O. Tribeni,
Dt. Hooghly, West Bengal.

75. Kitchlu, R. K.,
Duncan Bros. & Co., (O)
Gunny Export Deptt., 31, N.S. Road, Cal.-1.

76. Kitchlu, V. K.,
13/1, Belvedere Estate, (R)
Calcutta-27.

77. Krishen, R.,
101B, Babu Ram Ghosh Road, (R)
Calcutta-40.

Macneil & Barry Ltd.,
2 Fairlie Place, (O)
Calcutta-1, (22-4301).

78. Langar, Sm. Rani.,
T. N. Academy, (O)
Gangtok, Sikkim.

79. Madan, A. K.,
48, Parmar Road, (R)
Shantinagar, P.O. Bhadrakali, Dist. Hooghly.

80. Malhotra, J. C.,
43, Free School Street, (R)
Calcutta-16.

81. Misri, B. N.,
45M, Moore Avenue, (R)
Calcutta-40.

82. Moza, Dr. B. K.,
65A, Linton Street, (R)
Calcutta-14.

Bengal Immunity Research Instt.
39, Lower Circular Road, (O)
Calcutta-16 (44-4753).

83. Munshi, C. L.,
C-24, Jadavpur University Main Hostel, (R)
Calcutta-32.

84. Munshi, G. L.,
C-10, Jadavpur University Main Hostel, (R)
Calcutta-32.

85. Munshi, J. N.,
Braithwaite & Co., Ltd., (O)
P.O. Angus, Dt. Hooghly, (CN 326).

86. Munshi, M. N.,
1, Ram Saroop Khettry Road, (R)
Tollygunge Circular Road, Calcutta-53.

E.C.E. Ltd.,
Par Bangla, 24-Parganas, (O)
(Budge Budge 290).

87. Mubayi, R. N.
12/A, Balvedere Road, (R)
Calcutta-27.

88. Muttoo, P. N.,
96/5, 'E' Block, (R)
New Alipur, Calcutta-53.

89. Muthu, Dr. H. K.,
15, Lake Temple Road, (R)
Calcutta-26.

Kuljian Corporation,
24B, Park Street, (O)
Calcutta-16. (44-7541).

90. Ogra, M. K.,
3, Shibnarayan Das Lane, (R)
Calcutta-6.

The National Insulated Cable Co. of India Ltd.,
2, Hare Street, (O)
Calcutta-1. (23-5102)

91. Om Kant Esqr.,
393/1, 'G' Block (R)
New Alipur, Calcutta-53.

92. Pandit Sm. K. L.
35/9, Paddopukur Road, (R)
Calcutta-25.

93. Pandit, M. K.,
A-14, Jadavpur University (R)
Main Hostel, Calcutta32.

94. Pandit, L. N.,
54A, Shambunath Pandit Street, (R)
Calcutta-25.

95. Parimoo, Dr. J. L.,
17, Royd Street, (R)
Calcutta-16.

96. Raina, K B.,
246, Maniktola Main Road, (R)
Calcutta-54.

97. Rain, L. B.,
D-23, Jadavpur University (R)
Main Hostel, Calcutta-32.

98. Raina, Dr. M. K.,
P-546A, Lake Road, (O)
Calcutta-29.

Business Economist,
Hindustan Motors Ltd.,
11, R. N. Mukherjee Road, (O)
Calcutta-1. (23-4077).

99. Raina, M. L.,
672, 'O' Block,
New Alip'ur, Calcutta-53.

100. Raina, R. L.,
M. B. E. Co., Ltd. (O)
P.O. Kumar Dhubi, Dhanbad (Bihar).

101. Raina, S. S.,
162/B/337, Lake Garden, (R)
Calcutta-45.

Indian Sugar Mills Association, (O)
P.38, Mission Row Exten., Calcutla-1 (23-7016).

102. Raina, Vijay,
583/1. Block ' N ', (R)
New Alipur, Calcutta-53.

103. Razdan, B. L.,
Nudea Jute Mills Officer Quarters, (R)
Naihati, W.B.

Macneil & Barry Ltd., (O)
2, Fairlie Place, Calcutta-1 (22-4301).

104. Razdan, Sm. Bilas,
7/B, Domayne Avenue, (R)
Calcutta-27.

105. Razdan, Jawahir Lal,
NICCO Residential Compound Shyamnagar, (R)
24-Parganas, West Bengal.

106. Sadhu, Brij Lal,
The Embrozal, (O)
8A, Rowdon Street, Calcutta-17 (44-3688).

107. Safaya, B. N.,
43, Free School Street, (R)
Calcutta-16.

108. Sapru, K. N.,
Guest Keen Williams, (O)
41, Chowringhee Road, Calcutta-16.

109. Sapru, P. L.,
P.25 Garcha 2nd Lane, (R)
Calcutta-19.

Jamair Co. (P) Ltd.,
42, Chowringhee Road, (O)
Calcutta-16 (44-7046).

110. Sapru, Sq. Ldr. K. L.,
54/1, Officer's Quarters, (R)
IAF, Barrackpore, West Bengal.

111. Sharma, P. L.,
Lloyd's Insulation, (O)
4A, Royd Street, Calcutta-16.

112. Sumbally, B. N.,
1/1, Shyama Chakravorty Lane, (R)
Calcutta-36.

113. Sumbally, M. L.,
35, Pearce Road, (R)
Lilooah (Howrah), West Bengal.

114. Tankha, Vijay,
45B/1E, Moore Avenue, (R)
Calcutta-40.

115. Tangnu, S. K.,
Technology Hall, (R)
35, Ballygunge Circular Road, Calcutta-19.

116. Thusu, Tej Kumar,
1, Gokhale Road, (R)
Calcutta-20.

17. Tiku, B. A.,
3/1, Remount Road, (R)
Calcutta-27.

118. Tiku, B. L.,
67, Gokal Boral Street, (R)
Calcutta-12.

119. Tiku, C. L.,
366/3, N. S. B. Road, (R)
Calcuta-40.

120. Tiku, P. K.,
India Govt. Mint, (O)
Diamond Harbour Road, Cal.-53.

121. Tiku, R. K.,
D-21, Jadavpur University Main Hostel, (R)
Calcutta-32.

122. Turki, C. L.,
76, Executive Trainees Flats, (R)
Hind Motor Colony, Distt. Hooghly (W.B.).

123. Vaishnavi, B. L.,
Coal Mines Welfare, (O)
Jagjivannagar, Dhanbad (Bihar).

124. Vivek Langar,
4/1, Camac Street, (R)
Calcutta-16.

125. Wanchoo, B. P.,
8, Ganga Prosad Mukherjee Road, (R)
Calcutta-25.

126. Wattal, C. L.,
101B, Babu Ram Ghosh Road, (R)
Calcutta-40.

Macneil & Barry Ltd., (O)
2, Fairlie Place, Calcutta-1 (22-4301).

127. Wattal, P. N.,
3/1, Sanny Park, (R)
Calcutta-19.

128. Zutshi, J. L.,
10/1, Sree Mohan Lane, (R)
Calcuta-26.

129. Zutshi, M. L.,
M/s. Karam Chand Thappar & Bros. (O)
Private Ltd., 25, Brabourne Road,
Calcutta-1 (22-1131).

9N, Block " A ",
New Alipore, (R)
Calcutta-53.

130. Zutshi, M. N.,
4/2, Leonard Avenue, (R)
Calcutta-22.

131. Zutshi, P. N.,
20, Ghoshal Bagan Road, (R)
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INDEX TO ADVERTISERS

A PRAYER

(Late MASTER ZINDA KOUL)

1

In every atom of vast space, O Lord,
Thou shinest, spaceless, timeless One ! as soul
And body of the worlds unseen or seen.

.2

From Thee proceeded Time 'at first' ; in Thee
It has its 'end.' What *is* was made to be
By Thee ; What's 'dead' is but restored to Thee.

3

Thy wisdom shows itself in Nature's Laws—
The Laws a body's tissues are composed,
The order of the minute cells in them
Are things we marvel at but cannot know.

4

In this great flower-garden of the world
Where'er we look with open eyes, we find
The perfect lines of Thy great Painter's brush
On every petal quite distinctly drawn.

5

From Thee, the Sun of Beauty, just one mote
Has shone in Nature—as the countless hues
And fragrance sweet of flowers, blossoms, blades,
As songs of *bulbuls,* whose delight they are.

6

Thy will is Evolution's law ; its goal
Is perfect Man—the Ladder has its steps
From lowest planes right up to highest heaven,

7

If joys and sorrows in this world do seem
Unequally given, Thy purpose is
No doubt, to test our fortitude and faith.
Or sympathy for our less happy friends.

8

Not even the Veda dare describe what Thou
In Thyself art—it merely says, " Not this,
Not that "—and Reason is in wonder lost
At Thy first attribute, Thy being God.

9

Adored and sought by all, Thy names are Truth
And Ecstasy in *Jnan and Yog, Nirvan*
And *Brahm*—the selfless Self, the Absolute.

10

Oh, guide our feet on paths of righteousness,
And make our Motherland what once she was—
The temple for mankind to worship Thee.

11

From 'Darkness' and 'Unreal Show' save us,
and lead us unto 'Light' and 'Truth', Lead us
From moral 'Death' to 'Everlasting Life' !

वि

त

स्ता

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन्,
मा कर्मफल हेतुर्भूर्मा ते सङ्गोऽस्त्व कर्मणि।
—गीता

१५ अगस्त, १९६८

सम्पादिका

श्रीमती नीभारानी कौल

वि

त

स्ता

कश्मीर सभा कलकत्ता की मासिक पत्रिका
वितस्ता का वार्षिक अंक

विषय : अंक : लेखक

अपनी बात

अति हर्ष का विषय है कि अनेक व्यवधानों के होते हुये भी हमें वितस्ता का आठवां वार्षिक अंक प्रकाशित करने में सफलता मिली। इसका श्रेय उन महानुभावों को है जिन्होंने अपना अमूल्य समय देकर हमें प्रोत्साहन दिया। हमारे कंटकाकीर्ण पथ का अपने प्रयास से सुगम कर दिया। हम हृदय से इन सबों के आभारी हैं।

गत वर्ष कई उलझनों से हम ऐसे जकड़ गये कि 'वितस्ता' का वार्षिक अंक प्रकाशित करने में सफल न हो सके, जिसका हमें हार्दिक खेद है।

कश्मीर घाटी के एक छोर से दूसरे छोर तक बहती हुई वितस्ता जिस प्रकार सारे प्रान्त को एकता के सूत्र में गूंथती है। एक दूसरे के सुख-दुख से परिचित कराती है। जिसकी एक-एक बूँद में न जाने कितने रुदन और हास छिपे हैं। जिस भाँति वह सदैव सद्भावना और सहानुभूति का सुखद सन्देश देकर जन-गण को प्रेरित करती रहती है। उसी प्रकार वितस्ता नामक यह पत्रिका भी अपनी मातृभूमि से कोसों दूर बिखरे हुये कश्मीरी समाज को एकता के सूत्र में पिरो देती है, भावों का आदान-प्रदान कर हमें वास्तविकता से परिचित कराती है। हमारी आर्थिक, सामाजिक तथा सांस्कृतिक समस्याओं का सुलझाने का प्रयास करती है। हमारे दुख-सुख में हमारा हाथ बंटाती है। भला ऐसी हितैषिनी 'वितस्ता' हमारी परम प्रिय क्यों न हो? हम इसका हार्दिक अभिनन्दन करते हैं।

वितस्ता का यह अंक हम अपने परम प्रिय अधिनियम 'धर्मनिरपेक्षता' की स्मृति में सहर्ष अर्पण करते हैं और कामना करते हैं कि हम 'धर्म निरपेक्षता' के उत्कृष्ट लक्ष्य को हृदयगंम करें, जिससे हमारे भावों को उत्कर्षता प्राप्त हो।

धर्म निरपेक्षता

श्री ब्रज कृष्ण गुर्टू, लखनऊ

भारत के संविधान में डंके की चोट कहा गया है कि भारत पूर्ण धर्मनिरपेक्ष राज्य है, उचित ही कहा गया है। जिस देश में अनेक तथाकथित धर्मों के अनुयायी हों वहाँ का राज्य धर्म निरपेक्षता का सहारा ले कर ही चल सकता है।

पंजाब के मशहूर कवि इकबाल ने सत्तर साल पहले कहा था :

सारे जहाँ से अच्छा हिन्दोस्ताँ हमारा,
हम बुलबुले हैं उसकी वह गुलसितां हमारा।

गुरबत में हों अगर हम रहता है दिल वतन में,
समझो हमें वहीं तुम दिल हो जहाँ हमारा।
पर्वत वह सबसे ऊँचा हम साया आस्मां का,
वह सन्तरी हमारा वह पासबाँ हमारा।
मजहब नहीं सिखाता आपस में बैर रखना,
हिन्दी हैं हम वतन हैं हिन्दोस्तां हमारा।
यूनान मिस्र रोमां सब मिट गये जहां से,
बाकी अभी तलक है नामोंनिशा हमारा।

इस कविता में कितना देश प्रेम है ! समय ने पलटा खाया। इकबाल ने करवट ली और फिर कहा—

चीनो अरब हमारा हिन्दोस्तां हमारा,
मुस्लिम हैं हम वतन है सारा जहाँ हमारा।

इकबाल हिन्दी से मुस्लिम क्यों हो गया ? अगर इस समस्या को हम हल कर लें तो भारत को धर्म निरपेक्ष राज्य बता सकते हैं। आज हम देखते हैं कि जो हिमालय हमारा रक्षक था उसकी रक्षा हमें करनी पड़ती है। आज हम रहते यहाँ हैं पर हमारा दिल विलायत और अमेरिका में रहता है। देश प्रेम तो नाम को भी हम में नहीं है।

आज तो चकबस्त की बात याद आती है। चकबस्त ने कहा था :

बरसों से हो रहा है बरहम समां हमारा,
दुनिया से मिट रहा है नामोनिशां हमारा;
कुछ कम नहीं अजल से ख्वाबे गरां हमारा,
एक लाश बेकफ़न है हिन्दोस्तां हमारा।
इल्मो कमालो ईमां बरबाद हो रहे हैं,
ऐशो तरब के बन्दे ग़फ़लत में सो रहे हैं॥

यह दशा हमारी क्यों हो गयी है ? हम इनसान से हैवान क्यों हो गये हैं ? क्या मजहब हमको बैर करना सिखाता है ? तनिक इस बात पर गौर कीजिये। क्या हिन्दू और मुसलमान सच्चे मज़हब के बन्दे हैं या वह ढकोसलों और विडम्बना के शिकार हैं ? ज़रा सोचिये इन दोनों धर्मों में समानता है या अन्तर। मुझे तो इन दोनों के सिद्धान्तों में कुछ भी अन्तर नहीं दीखता। हिन्दू एक परमात्मा को मानता है, मुसलमान का परवर दिगार भी एक ही है। कोई भी यह नहीं मानता कि दुनिया को बनाने वाले दो हैं और जब फिर हम एक ही अल्लाह के बन्दे हैं तो हम क्यों उनके नाम पर एक दूसरे से नफ़रत करते हैं ? ऐसा करना परम ब्रह्म परमात्मा के विपरीत विद्रोह है, अल्लाह के खिलाफ़ बगावत है। हिन्दू और और मुसलमान अज़ाब-सवाब, पाप पुण्य को मानते हैं, फिर हम क्यों एक दूसरे को बुरा भला कहते हैं ? दोनों का विश्वास है कि अजाब करने वाले दोजख में जलाये जायेंगे, पापी नरक भोगेगें। सवाब जो करेगा वह बहिश्त में मौज करेगा, वहाँ उसको अप्सराएं मिलेंगी। दोनों मानते हैं कि दुनिया ना पायदार है। एक दिन कयामत आयेगी। हिन्दू उसको प्रलय का नाम देते हैं। जब यह मोटी-मोटी बातें एक हैं, जब दुनिया-दोज़ख नरक, बहिश्कत-स्वर्ग, कयामत प्रलय, अजाब व सवाब में हम सब विश्वास करते हैं तो फिर यह झगड़े किस बात के हैं ? चकबस्त ने कहा था :

नये झगड़े निराली काविशें ईजाद करते हैं
वतन की आबरू अहले वतन बरबाद करते हैं ॥

हम नित नये निराली बातें करते हैं जिससे आपस में एक दूसरे के खिलाफ नफ़रत पैदा होती है।

अगर बंगाल में एक हिन्दू की लड़की मुसलमान से विवाह कर लेती है, तो राजस्थान में जलजला आ जाता है। हम भूल जाते हैं।

मुँहबत में सभी यक सां है जिसको जिससे बन आयी। हम समाचार पत्र में पढ़ते हैं कि आज एक हिन्दू ने अपनी धर्म पत्नी को मार डाला। हमारे कान पर जूँ भी नहीं रेंगती।

कल अखबार में पढ़ा कि एक स्थान पर गो हत्या कर दी गयी। उस स्थान से बहुत दूर हम मुसलमानों को मारने को तैयार हो जाते हैं। कभी समाचार पत्र में पढ़ते हैं कि तजिया निकालने के लिये पीपल की डाल काट दी गयी। हम जामे से बाहर हो जाते हैं। हम चुनाव में सुनते हैं कि मुसलमान ने मुसलमान को मत दिया। हम आग बबूला हो जाते हैं, पर जहाँ कायस्थ योग्य रस्तोगी को छोड़ कायस्थ को वोट देता है हमारे माथे पर शिकन नहीं आती। हिन्दू हिन्दू की जमीन दबा लेता है तो कानों कान खबर नहीं होती, लेकिन अगर हिन्दू मुसलमान की जमीन दबा ले तो कोहराम मच जाता है। यह सब क्यों होता है? मजहब तो यह नहीं सिखाता। सच बात यह है कि हिन्दू और मुसलमान का मजहब आज हठधर्मी है। दोनों ऐशों तरब के बन्दे हैं। दोनों में देश प्रेम नहीं है। दोनों मानवता से बहुत परे हैं।

हमको अगर ऊपर उठना है, तो हमें इन्सान बनना चाहिये। इन्सान हिन्दू और मुसलमान दोनों से ऊपर है। हमको अपने जाती नफे के लिये, वोट पाने के लिये नये झगड़े पैदा नहीं करने चाहिए। हमें हिन्दू राष्ट्र और मुसलमान हुकूमत के स्वप्न नहीं देखने चाहिये। हमें मानवता के सामने सर झुकाना होगा।

आज तो हम स्वार्थ के दास हैं। जब हम देखते हैं कि इन झगड़ों को उभारने में हमारा लाभ है तो हम निराली काविशें ईजाद करते हैं। पड़ोसी राज्य पाकिस्तान भी हमारी मानवता के मार्ग में रोड़े अटकाता है। उसकी नींव तो इन्हीं झगड़ों पर पड़ी है। वह इन्हीं झगड़ों की वजह से जीवित है। काश्मीर के बारे में चिल्लो गुहार मचा कर वह अपनी हुकूमत कायम रखना चाहते हैं। यहाँ की खबरें बढ़ा-चढ़ा कर छापते हैं। यहाँ के झगड़ों को दबाने का एक ही नुसखा उन्हें मालूम है, और वह है भारत का बदनाम करने का। भारतवासी भी वहाँ के अत्याचार पढ़कर बौखला जाते हैं। हमें पाकिस्तान की राह पर नहीं चलना है। हमें ऊपर उठना है। हमें धर्मनिरपेक्ष राज्य को सार्थक बनाना है। उसके लिये न तो हमें मुसलमानों को रिश्वत देना चाहिये और न ही उनको बुरा भला कहना चाहिए। हमें सब के साथ न्याय करना चाहिये। हमें ईश्वर और अल्लाह को एक मान कर सीधा सच्चा इन्सान बनना चाहिये। इस मार्ग पर चल कर हम भारत को सुदृढ़ बना सकते हैं। दूसरा मार्ग नहीं है। हमें ढकोसलों और विडम्बनाओं से हटना चाहिये। हमारे बारे में कोई यह न कह सके कि माला तो हाथ में है दिल दावंघात में है। या यह कि—

जिनाबे शेख को यह रत है यादे इलाही की,
खबर होती नहीं दिल को, जबां से याद करते हैं।

अगर हम मानवता की राह पर चलेंगे तो भगवान हमारी मदद करेंगे और अगर हम मुसलमान या हिन्दू के लिये गड्ढा खोदेंगे तो देश रसातल में जायेगा।

मुसलमानों को यह नहीं सोचना चाहिये कि—

चीनो अरब हमारा हिन्दोस्तां हमारा,
मुसलिम हैं हम वतन है सारा जहां हमारा।

उनको एक दिलजले मुसलमान शायर की नीचे लिखी बात याद रखनी है।

चीनो अरब हमारा हिन्दोस्तां हमारा,
रहने को घर नहीं है सारा जहाँ हमारा।

उसको हिन्दोस्तां में घर बनाना है। वह घर यहाँ मेल-मिलाप से रहकर ही बन सकता है।

आचार्य अभिनवगुप्तपादः

[श्री अनुपम कौल]

लगभग छठी शताब्दी से बारहवीं शताब्दी तक काश्मीर 'संस्कृत-साहित्य' का एक प्रधान केन्द्र रहा है। इस समय काव्य-रचना तथा काव्यालोचना के क्षेत्र में भिन्न-भिन्न वादों तथा साहित्य की अनेक शाखाओं ने जन्म लिया। साधारणतया इस काल में काश्मीर में संस्कृत-साहित्य का पूर्ण-रूपेण विकास हुआ। अर्थात् 'संस्कृत-विद्या' की ज्योति जिस गौरव से काश्मीर में जली उस गौरव से यह देश के अन्य किसी भी भू-भाग में न जली थी। परन्तु काल के अकस्मात् झोंके ने इस ज्योति को निर्वापित कर दिया तथा काश्मीर जो एक समय भारत का मस्तिष्क बन कर शोभा पा रहा था, अचानक अपने उच्च स्थान से पतित हुआ। इस सुदीर्घ अन्तराल (छठी शताब्दी से बारहवीं शताब्दी तक) के आचार्यों के नाम पर यदि विचार किया जाय तो वामन, उद्भट, रुद्रठ, कल्लठ, आनन्दवर्धन, उत्पलदेव, अभिनवगुप्त, क्षेमराज, मम्मट, क्षेमेन्द्र, मंखक, ये सभी तथा दूसरे कई आचार्य काश्मीरी मिलते हैं। काश्मीर के लिए यह कितने ही गौरव की बात है कि भारतीय काव्य-शास्त्र के क्षेत्र में जो सात सर्वश्रेष्ठ नाम मिलते हैं (अर्थात्— भामह, वामन, आनन्दवर्धन, अभिनव गुप्त, कुंतक, मम्मट तथा क्षेमेन्द्र) सभी काश्मीरी थे। 'अभिनव-जयन्ती' (पोह कृष्णपक्ष दशमी) के शुभ अवसर पर मैं—काव्यशास्त्र (ध्वनि-सम्प्रदाय के संस्थापक) के आचार्य तथा नाट्य-शास्त्र के प्रसिद्ध आचार्य होने के साथ-साथ काश्मीर शैव-दर्शन (Kashmir-Shaivism) के महान् आचार्य तथा काश्मीर के शैव-मातृका स्कूल के संस्थापक—आचार्य अभिनव गुप्त के सम्बन्ध में प्रस्तुत लेखनी में कुछ प्रकाश डालने का साहस करूंगा। यद्यपि इनके वास्तविक सम्बन्ध में अनेक मतभेद हैं, किन्तु इनकी प्रधान रचना 'तंत्रालोक', से जो कुछ भी इनके सम्बन्ध में हमें मिला है, के आधार पर विश्वस्त रूप से कुछ कहा जा सकता है। इसके अतिरिक्त इनके अनुयायियों, शिष्यों तथा टीकाकारों ने भी इनके जीवन के सम्बंध में कुछ संकेत दिये हैं।

आचार्य अभिनव गुप्त के पूर्वज श्री अत्रिगुप्त, कन्नौज के एक प्रतापी महाराजा यशोवर्मन (७३०—७४० A. D.) की सभा में पण्डित थे। काश्मीर राज्य के राजा ललितादित्य (७००—७३६ A. D.) ने जब कन्नौज पर आक्रमण कर के इसे अपने अधीन कर लिया तो वे अत्रिगुप्त की विलक्षण प्रतिभा तथा विद्वत्ता से आकृष्ट हो कर उन (अत्रिगुप्त) को काश्मीर लाये। अत्रिगुप्त विशेष कर "शैव-दर्शन" (Shaivism) के एक मर्मज्ञ विद्वान थे।

"भारत के दर्शन-शास्त्रों में एक प्रधान-शास्त्र 'काश्मीर का शैव-शास्त्र' (Kashmir-Shaivism) है। इस शास्त्र का पूर्ण विकास काश्मीर देश में ही हुआ। यह ग्यारहवीं शताब्दी (ईसा की) मे हुआ। उस समय उत्तर-पश्चिमी भारत पर विदेशी आक्रमणो की परम्परा चालू हो चुकी थी। काश्मीर के साथ भारत के अन्य राज्यों से यातायात की सुविधाएँ लुप्त हो चुकी थीं। उत्तरी भारत अनेक छोटे छोटे राज्यों में बँट चुका था। यात्रियों के लिए मार्ग में जो सुविधाएँ पहले सुलभ थीं, इसका प्रबन्ध ढोला हो चुका था। काश्मीर के पड़ोसी राज्य नित्य प्रति विदेशी आक्रमणों के शिकार बन रहे थे। इन कारणों से शैव-शास्त्र का प्रचार उस युग में काश्मीर से बाहर बहुत थोड़ा हो सका। इस कारण यह शास्त्र काश्मीर की सीमा में ही सीमित रहा।

अतः काश्मीर प्रदेश में शैव-शास्त्र का प्रचार काफी रहा। पठानों तथा सिखों के राज्य-काल तक यहाँ बड़े-बड़े आचार्य तथा ग्रंथकारों की परम्परा सतत गति से चलती रही। तदनन्तर कुछ टीकाकार और उपदेशक सिद्ध-महापुरुषों का आविर्भाव होता रहा है। आचार्य सोमानन्द द्वारा प्रतिष्ठापित 'शैव-दर्शन' के दीपक की ज्योति इन तुफानों में अविछिन्न गति से जगती ही रही और अब कश्मीर से बाहर भी कहीं-कहीं जिज्ञासुओं को अपने दिव्य

प्रकाश से तृप्त करती हो रही। औरंगजेब के समय में भी शैव-दर्शन के एक आचार्य साहिब कौल (दत्तात्रेय) हुए हैं जिन्होंने इस शास्त्र का पुनरुत्थान किया। फिर महाराजा प्रताप सिंह के समय में स्वामी रामजू नामक एक शैव सिद्ध पुरुष विद्यमान हुए। इनके शिष्य स्वामी महताब काक भी शैव-दर्शन के ही आचार्य थे। काश्मीर में इस समय निशात-बाग से कुछ दूरी पर ईश्वर (गुप्त-गंगा) में स्थित श्री स्वामी ब्रह्मचारी लक्ष्मणजू इन्हीं सिद्धों की शिष्य-परम्परा में हैं। उन्होंने आध्यात्मिक जगत में बड़ी ख्याति प्राप्त की है।

इसी शैव-दर्शन (Shaivism) के श्री अत्रिगुप्त एक उत्कृष्ट विद्वान थे। काश्मीर की राजधानी श्रीनगर के पास सितांशु मौलि मन्दिर के सामने उनका घर बनाया गया तथा राजसभा में विशेष स्थान दिया गया। इसके साथ एक जागीर भी दी गई। अत्रिगुप्त के पश्चात् एक सौ पचास वर्षों तक का कोई इतिहास इनकी वंशावलि का नहीं मिलता। आगे चलकर आचार्य अभिनव गुप्त के दादा वाराहगुप्त हमारे सामने आते हैं, जो शैव-दर्शन के एक धुरन्धर विद्वान बने। आचार्य अभिनवगुप्त की माता विमलकला भी एक धार्मिक महिला थीं। इसी वातारण में आचार्य अभिनवगुप्त का बाल्यकाल बीता।

आचार्य अभिनवगुप्त ने बहुत गुरुओं के समक्ष बैठकर विद्या प्राप्त की जिनमें मुख्य तथा श्रेष्ठ कहने योग्य हैं—भट्टेन्दुराज, भट्टतोता, भूतिराज, शम्भुनाथ तथा लक्ष्मणगुप्त। इनमें से लक्ष्मणगुप्त को कई स्थानों पर गल्ती से आचार्य अभिनवगुप्त का पिता बताया गया है लेकिन वे इनके गुरुओं में से थे।

काश्मीर के प्राचीन आचार्यों में आचार्य अभिनवगुप्त का मुख्य स्थान है। शैव-शास्त्र के अनुपम विद्वान् होते हुए भी इनकी गति समान रूप से सब विषयों में थी। व्याकरण, न्याय, वेदान्त, योग, साहित्य के न केवल प्रकाण्ड पण्डित थे परन्तु इनके धुरन्धर लेखक भी थे। साहित्य के क्षेत्र में भी उन्होंने कई एक ग्रन्थ लिखे तथा ध्वनि सम्प्रदाय को पुष्टता दी। उन्होंने ध्वनिवाद या नाट्य-शास्त्र पर कोई ग्रन्थ न लिखकर टीकाएँ लिखी हैं। आनन्दवर्धन के 'ध्वन्यालोक' पर उनकी टीका 'लोचन' के नाम से प्रसिद्ध है तथा भरत के नाट्यशास्त्र पर उनकी 'अभिनव भारती' अमूल्य ग्रंथ हैं। यद्यपि ये दोनों टीका-ग्रन्थ हैं तथापि इनका महत्व किन्हीं आकरग्रन्थों से कम नहीं, विद्वत्समाज में ये दोनों ग्रन्थ (टीकाएँ) अलंकार शास्त्र तथा रसशास्त्र के मूर्धन्य ग्रन्थ हैं। इनके अतिरिक्त आचार्य अभिनव ने तन्त्र शास्त्र तथा शैव-शास्त्र पर अनेक ग्रन्थ लिखे हैं, जिनकी सूची नीचे दी गई है :—

१. भैरवस्तोत्रम्। २. मालिनीविजयवृत्तिका। ३. भरतनाट्य शास्त्रटीका। ४. ध्वन्यावलोकलोचन। ५. नाट्यलोचन। ६. पूर्व पंचिका। ७. महोपदेश विंशतिका। ८. श्रीमद्भगवद्गीता पर भाष्य। ९. प्रकरणस्तोत्र। १०. बौद्ध पंचदशिका। ११. परमार्थचर्चा। १२. परमार्थ द्वादशिका। १३. अनुत्तरः शतकः। १४. देहस्थः देवताचक्रस्तोत्रः। १५. काव्य कौतुकविवरण। १६. परात्रिंशिका विवर्णः। १७. परात्रिंशिका लघुवृत्तिः। १८. क्रमस्तोत्र। १९. ईश्वर प्रत्यभिज्ञाविमर्शिनी लघु वृत्तिः। २०. वृहत्ईश्वरा प्रत्यभिज्ञा-वृत्तिः। २१. परमार्थसारः। २२. तन्त्रालोक। २३. तन्त्रसार। २४. मालिनीविजपवार्त्तिक।

इस तरह से अभिनवगुप्त के ग्रंथ लगभग ४०-४१ के हैं।

आचार्य अभिनवगुप्त की विलक्षण प्रतिभा से उस समय के बड़े-बड़े आचार्य प्रभावित थे। कई आचार्य तो इनके शिष्य थे, जिनकी शिष्यपरम्परा आगे तक चलती रही। आचार्य मम्मट जैसे धुरन्धर साहित्यकारों ने इन्हें 'आचार्यपादः' कहकर सम्मानित किया। वास्तव में अपने युग में आचार्य अभिनव गुप्त की योग्यता का दूसरा कोई विद्वान् न था। इसी कारण जनता ने इन्हें शेषनाग का अवतार माना है। विद्वान् के अतिरिक्त दैवी-शक्ति के चमत्कार भी इनमें विद्यमान थे। शैवोपासना के कारण इनमें दैवी प्रकाश तथा चमत्कार की अधिक मात्रा आ गई थी।

कहते हैं कि विक्रमी संवत् ९६८ में पोह मास के कृष्णपक्ष की दशमी के आचार्य अभिनवगुप्त ने अन्तिम प्रार्थना भैरवस्तुति गाकर अपने बारह सौ शिष्यों (अनुयायियों) को लेकर काश्मीर के बड़गांम तहसील में भीरू नामक गुफा में प्रवेश किया और वहाँ से फिर वापिस न आये। सत्यतः यह तो किंवदन्ती ही है, क्योंकि आचार्य अभिनवगुप्त अपनी अन्तिम रचना 'ईश्वर प्रत्यभिज्ञाविमर्शिनी' १०१५ ई० में की है, उसमें स्वयं निर्देश किया है :

इति नवतितमेंशे वत्सरान्ते युगांशे,
तिथिशशिजलधिस्थे मार्गशीर्षावसाने।
जगति विहित बोधामीश्वर प्रत्यभिज्ञां
व्यवृणुत परिपूर्णां प्रेरितश्शम्भुपादैः॥

(अभिनव गुप्तपाद रचित)

अतः इस पद्य के अनुसार उनका समय संवत ६६८ के पश्चात् १०१५ का हुआ है।

भैरवस्तुतिः (शिवस्तुतिः)

१. व्याप्त चराचर भाव विशेषं चिन्मयमेकमनन्तमनादिम् ।
भैरवनाथमनाथ शरण्यं तन्मय चित्ततया हृदि वन्दे ॥

हे अनाथों के रक्षा करने वाले भैरवनाथ ! इस चर और अचर में व्यापक, चित्स्वरूप (Full of consciousness), अद्वितीय अविनाशी तथा आदि रहित—आपके ऐसे स्वरूप के साथ एकाग्रीभूत मन से युक्त होकर मैं आपकी वन्दना करता हूँ।

२. त्वन्मयमेतदशेषमिदानीं भाति मम त्वदनुग्रहशक्त्या।
त्वं च महेश सदैव ममात्मा स्वात्ममयं मम तेन समस्तम्।

हे भैरव ! आपकी अनुग्रह शक्ति के फलस्वरूप मुझे यह समस्त विश्व इस समय अभिन्न दीख पड़ता है अर्थात् मुझे आप और विश्व में कोई भिन्नता ही नहीं दीख पड़ती। हे महेश ! आप प्रभु तीनों कालों (भूतकाल, भविष्यत्काल तथा वर्तमान काल) में मेरे ही आत्मा हैं। अतः यह समस्त विश्व मुझे स्वात्ममय (अपना ही रूप) दिखाई देता है।

३. स्वात्मनि विश्वगते त्वयिनाथे तेन न संसृतिभीतिः कथास्ति।
सत्स्वपि दुर्धरदुःखविमोह त्रासविधायिषु कर्मगणेषु ॥

हे प्रभु ! यद्यपि यह भयानक दुःख, मोह तथा भय है तो यह कर्म समूह (प्रारब्ध, संचित तथा आगामी) के हैं और कठिनाई से धारण किये जाते हैं। ऐसा होने पर भी आपका स्वरूप मुझ में व्यापक है तो फिर इस विश्व में भय ही कहाँ है। अर्थात् यह विश्व भयस्थान है ही नहीं।

४. अन्तक मां प्रति मा दृश्यमेनां क्रोधकरालतमां विदधीहि।
शंकर सेवन चिन्तनधीरो भीषणभैरवशक्ति मयोऽस्मि ॥

हे अन्तक ! (महाकाल) मेरे ऊपर भयानक क्रोध से ऐसी अत्यन्त विकृत दृष्टि न डालो क्योंकि भगवान शंकर की सेवा तथा नाम स्मरण करने से मैं धैर्यवान बना हूँ तथा भैरव की भयानक शक्ति मुझ में व्याप्त है। अतः आपकी यह भयंकर दृष्टि मुझ पर चलायमान नहीं हो सकती अर्थात् मैं भैरव की इस शक्ति से तुम्हारा भस्म कर सकता हूँ।

५. इत्थमुपोढभवन्मयसंविद् दीधितदारित भूरित मिस्रः।
मृत्युयमान्तक कर्मपिशाचैर्नाथ नमोऽस्तु न जातु बिभेमि ॥

हे नाथ ! इस प्रकार आपको ज्ञान शक्ति (संवित्) उपवाहित अर्थात बिल्कुल अपने समीप है। उससे फाड़ा हुआ यह (अज्ञान) अन्धकार नष्ट हो जाता है। आपके तीन रूप—मृत्यु, यम तथा अन्तक अर्थात्–मृत्यु, मृत्यु-प्राप्ति (Control of time) और अन्तक (Disconnection) यह तीनों रूप भयंकर तथा कपटपूर्ण (Full of Crucked Activities) से भरे हैं। हे जगदीश ! आपको नमस्कार हो, मैं इनसे थोड़ा भी नहीं डर पाता।

६. प्रोदित सत्य विबोध मरीचि प्रेक्षित विश्व पदार्थ सतत्त्वः।
भावपरा मृत निर्भर पूर्णे त्वय्यहमात्मनि निर्वृतिमेमि ॥

इस प्रकार आपके उदयशील सत्य स्वरूप तया ज्ञान स्वरूप किरणों से समस्त विश्व के सारे पदार्थों का सींचन (Penetration) होता है जिससे आपके 'अहं' स्वरूप, भावरूपी अमृत से परिपूर्ण भैरवनाथ में मेरी आत्मा एकरूप हुई है, अतः मैं शान्ति प्राप्त करता हूँ ॥

७. मानसगोचरमेतियदैव क्लेशदशातनुतापविधात्री।
नाथ तदैव मम त्वदभेदस्तोत्र परामृतवृष्टिरुदेति ॥

हे नाथ ! जिस क्षण में विश्व के भारी सन्ताप [त्रिविध ताप (तीन दुःख)—१. आध्यात्मिक—इन्द्रियों द्वारा उत्पन्न हुआ मानसिक दुःख। २. आदिभौतिक—चोर, शेर, शत्रु आदि भूत समुदाय से होने वाले दुःख। ३. आदिदैविक—(भूचाल, बाढ आदि दैवी दुःख) मेरे मन में स्पर्श करने आते हैं उसी क्षण में परमात्म तत्त्वरूपी वर्षा का उदय होता है जो इन त्रिविध सन्तापों को नष्ट कर देती है ॥

८. शंकरसत्यमिदं व्रतदान स्नान तपो भवताप विधात्री।
तावकशास्त्रपरामृतचिन्ता स्यन्दति चेतसि निर्वृति धारा ॥

हे शंकर ! यह सत्य है कि व्रत रखने से, दान देने से, स्नान करने से तथा तपस्या करने से विश्व (संसार) के दुःख नष्ट हो जाते हैं। परन्तु आपके अद्वैत शास्त्रों के चिन्तन, मनन तथा निदिध्यासन करने से संसार में आनन्द की धारा बहती है ॥

९. नृत्यति गायति हृष्यति गाढं संविदियं मम भैरवनाथ।
त्वां प्रियमाप्य सुदर्शनमेकं दुर्लभमन्यजनैः समयज्ञम् ॥

(शेषांश पृष्ठ ७ पर)

कश्मीर में वसन्त का आगमन

श्री जानकीनाथ कौल, 'कमल' एम० ए०, बी० टी०, प्रभाकर
डी० ए० वी० हायर सेकेण्डरी स्कूल, अमीरा-कदल, श्रीनगर

कोयल को यह धूम कहाँ से,
क्या वसन्त आया है आज !
चल सखि ! अलिदल के स्वागत को
निकलें सजकर अपने साज ।।
पुष्प लताओं से वन - कुञ्जें
क्या पराग यह भेज रहीं,
जो न्योता देती फिरती हैं
प्रकृति के आंगन में आज ।।
बहते झरने, छम-छम बादल
कल ही सूचित करते थे
राज स्थापित करने आयेंगे
जगती तल पे ऋतु-राज ।।
वृक्ष विटप जर-झरित खड़े थे
कल ही लीन तपस्या में,
क्या उनके तप सफल हुए जो
रंग नये भरते हैं आज ?
कलरव से दिक्कुंज भरे हैं
सुरभि-स्रोत का सरल प्रवाह ।
मनरंजन करती आती जो
नटिनी नूतनता है आज !
धरनी दारुण रूप छोड़ यूं
दर पे अपना बाल निरख ।
जोवन-धन को पाकर सज-धज,
हरियावल में आई आज ।।
लाल पीत औ नील श्वेत यह
रत्न-झड़ित भूषण पहिने ।
लक्ष्मी भू - अवतरित हुई है
सम्पत्ति-सुमन सजाने आज।।
कृषकों की इस कर्मभूमि में
स्पंदन मन्थन होते आज
बीजारोपन करने में भी
प्रकृति हाथ बटाती आज ।।
आंगन यह कश्मीर प्रकृति का
सुन्दर सुमन विहग-पक्षी का
प्रफुल्लित जन-मन, जड़-चेतन यह
तन्त्रित जन-तन्त्र में आज ।।

('विक्षिप्त वीणा' से)

यह कश्मीर नया

द्रुमदल विलसित पंकज विकसित
भानुप्रतापित वर्षा व्यापित ।
हिम-सित आच्छादित अवलम्बित
नाना रूपित रूपों का—
यह कश्मीर नया

केसर कुसुमित नाना पुष्पित
फल प्रफुल्लित कृषि आकर्षित
कानन व्यापित स्थापित मानित
नन्दन कानन ईर्षित सा—
यह कश्मीर नया

कलरव कूजित वन्य विभूषित
जल आराधित नदियाँ नादित
सरोवर आप्लावित औ कामित
नगरानन्दित ग्रामित क्या—
यह कश्मीर नया

शत्रुविमर्दित मित्र विवर्दित
भारत रक्षित जन-मन हर्षित
हिन्दू-मुस्लिम-सिख हित वाञ्छित
शासन में जन-तन्त्रित वाह—
यह कश्मीर नया

नाना योजित विपदा त्याजित
समता भाजित क्षमता साधित
पर जन-मन मोहित आह्लादित
हर्षित, गर्वित, मर्मित आ—
यह कश्मीर नया

('विक्षिप्त वीणा' से)

'भटकती यादें'

रीता कुमारी साधु (सप्तम श्रेणी)

सागर की हिलोरों के साथ उसकी भी मन की आकांक्षाएं उठती और गिरती थीं। नीरज अपने जीवन से निराश हो चुका था। उसके हृदय में एक ज्वाला भी प्रज्ज्वलित हो रही थी, लेकिन उसे यहनहीं मालूम था कि यह कैसी ज्वाला थी? ईर्ष्या की? विवशता की या सहानुभूति की? इस प्रकार कई प्रश्न एक साथ उसके मस्तिष्क में उठते, लेकिन उनका दमन हो जाता और वह जिस प्रकार तरंगों के साथ उठते उसी प्रकार गिरते और लुप्त हो जाते। न जाने उसका मन क्यों चीत्कार कर रहा था।

परन्तु उसकी चीत्कार तो उसके वादों के अनुकूल ही थी। बचपन में उसने जो अत्याचार अपनी भाभी पर होते देखे थे, वही यादें उसके मन पर वज्र के समान गिरती थीं। अब उसके घर में बूढ़ी माँ के अलावा कोई नहीं था, माँ भी बुढ़ापे में अब अपनी भूलों के लिये पछतावा करती थी, भाई और भाभी तो एक साथ ही विष खाकर मरे थे। पिता भी भगवान के प्यारे हो गये थे, और अब उसको बार-बार भाभी को दिया हुआ वचन याद आता था। वही वचन निभाने के लिए वह दर-दर की ठोकरें खाता था, उसकी हृदय रूपी वीणा से वेदना का एक करुण स्वर निकलता, परन्तु वह भी निष्फल हो जाता,वह स्वर भी किसी को अपनी ओर आकृष्ट करने में समर्थ नहीं होता। परन्तु इतना सब होते हुए भी उसमें साहस और धैर्य की कमी न थी। वह किसी को पुकारने का प्रयास कर रहा था। वह पुकार उसी के कानों में गूँज कर उसी तक सीमित रहती थी। फिर भी उसने मरने का प्रयास किया था, लेकिन हाय री! किस्मत ,ईश्वर को यह स्वीकार न था।

अन्त में वह हार थककर गाँव, खेत, बंजर कई जगहों से निकला और शहर पहुँचा। तपतपाती धूप होने के कारण वह थकान मिटाने के लिये एक वृक्ष की छाया में बैठने गया ही था कि उसे चक्कर आया और वह वहीं धड़ाम से गिर पड़ा। उसका शरीर भी तपने लगा। कितनी ही संख्या में लोगों ने उसे देखा, किन्तु उनमें सहानुभूति नाममात्र को भी नहीं थी।

आखिर उनमें एक लड़की थी, जो उसको अपने घर ले गयी। उसने उसकी सेवा-सुश्रूषा की। उसे नवजीवन प्रदान किया। नीरज को जब होश आया तो वह अचरज से उसे देखने लगा। नीरज ने उससे पूछा कि वह कौन है? उसका उत्तर मिला कि वह एक मनुष्य है। लड़की ने नीरज से पूछा कि वे इतना चिन्तित क्यों हैं? तब नीरज ने उसे अपनी भाभी की जीवन-कथा सुना दी। उसने उसे बताया कि भाभी को उसके घरवालों ने कितना कष्ट दिया। वह लड़की समझ गयी कि वह मेरी बहन का देवर है। उस लड़की का नाम रूपा था। नीरज ने उसे यह भी बताया कि भाभी ने उसे मरते समय प्रण करवाया था कि वह उसकी बहन के साथ विवाह कर ले।

रूपा समझ गयी कि यह उसका स्वामी है। वह खुशी से उछल पड़ी। नीरज को भी जब ज्ञात हुआ कि यही भाभी की बहन है, उसे आश्चर्य हुआ। जिन भटकती यादों को लेकर वह निकला था वे पूरी हुईं।

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(पृष्ठ ५ का शेषांश)

हे भैरवनाथ! आप अद्वितीय हैं, सुन्दर-दर्शन वाले हैं तथा अभक्तों के लिये दुर्लभ हैं। आप प्रिय प्रभु को प्राप्त करके मेरा यह ज्ञान शक्ति (संवित्) अधिक रूप में गाती है तथा अधिक रूप में प्रसन्न होती है॥

१०. वसुर सपौषे कृष्ण दशम्यामभिनवगुप्तः, स्तवमिमकरोत्।
ये विभुर्भवमरुसन्तापं शमयति झटिति जनस्यदयालुः॥

वसु—आठ; रस-छः, पौष मास के कृष्णपक्ष को दशमी को आचार्य अभिनव गुप्त ने यह 'भैरवस्तुति' (शिवस्तुति) की रचना की है, जिसके विमर्श से भगवान शंकर रूपी मरुस्थल के संताप (त्रिविध दुःख) क्षणमात्र में नष्ट होते हैं।

नोट—

भैरवस्तुतिः के अनुवाद करने में मुझे—

१. भगवान श्री स्वामी लक्ष्मण जू, गुप्त गंगा, ईश्वर, श्रीनगर। तथा २. श्रीयुत जानकी नाथ कौल 'कमल', श्रीनगर, से जो सहायता मिली, मैं अत्यन्त कृतज्ञ हूँ तथा अपने को धन्य समझता हूँ।

—लेखक

———

धरती का देवता

वीरेन्द्र कुमार साधू , नवम् श्रेणी
रामकृष्ण आश्रम, नरेन्द्रपुर

भारत की पवित्र भूमि पर जब हिन्दूधर्म का आचार व्यवहार समूह मात्र रह गया था, तो उस समय स्वामी विवेकानन्द ही भारत को जागरण का सन्देश देने के लिए अग्रसर हुए, उन्होंने धर्म का सम्बन्ध मानव-सेवा के साथ जोड़ा। उस मानव-सेवा के लिए स्वामीजी ने १८८४ ई० में देशाटन का आरम्भ किया और उसका अन्त कन्या-कुमारी में १८९२ में हुआ। उन्होंने जब देखा कि भारत दुर्भिक्ष और महामारी से जर्जरित हुआ है, तो उन्हें रामकृष्ण-परमहंस की वाणी का स्मरण हुआ कि भारत की जनता की सेवा करना ही ईश्वर प्राप्ति है। इस वाणी को ही लक्ष्य बनाकर भारतीय जनता के उद्धार के लिये जीवन-क्रम निश्चित किया।

स्वामीजी ने रामकृष्ण की वाणी को दूसरा रूप दिया। दरिद्र नारायण की सेवा पहले उन्होंने भारत की जनता में ही, आत्म-सम्मान का बोध जाग्रत किया, उसके बाद विदेश की जनता के सामने दरिद्रनारायण की सेवा का उद्घोष किया। उन्होंने कहा कि 'मैं ऐसे धर्म का प्रचार कर रहा हूँ जिसका बौद्ध-धर्म एक क्रांति पुत्र है और ईसाई धर्म एक प्रतिध्वनि-मात्र है।" भारतीय धर्म की व्याख्या सुनकर अमरीकी जनता मुग्ध हो गयी थी, उन्होंने भारत को पश्चिमी व्यवहार से मुक्त करने का प्रयास किया, लेकिन दुर्भाग्य से अल्प-आयु में ही उनका प्राणान्त हो गया।

विदेशों में उन्होंने जो अपमान सहे थे, उन्हें देखकर लोग कहते कि ईश्वर न्यायी नहीं है, लेकिन उन्होंने अपने एक गुरुभाई से कहा कि इसी से मुझे वह शक्ति प्राप्त हुई है जिससे कि मैं उथल-पुथल मचा सकता हूँ।

जहाँ स्वामीजी भारत धर्म के मसीहा थे, वहाँ दूसरी ओर भारत में विज्ञान और औद्योगिक क्रांति लाने के समर्थक भी थे, वे भारत को दरिद्रता से मुक्ति दिलाने के लिये आविर्भूत हुए थे।

कश्मीर कहानी का एक पृष्ठ

"तीर्थकाशमीरी बड़ीयार, श्रीनगर

कश्मीर की कहानी का यह एक पृष्ठ है— "रहस्यमय' स्वतंत्रता के पश्चात् यह कहावत ठीक-ठीक प्रत्यक्ष हुई।

"जैसी भीत वैसी गीत"

सैकड़ों साल की पराधीन अवस्था ने हमारे राष्ट्र में भय और क्रोध ने घेरा डाला था और यह सच है कि भय के साथ क्रोध का होना कायरता का लक्षण है। भयभीत मनुष्य के लिये क्रोध का कोई मतलब नहीं चूनांचे जब तक कि शासन चलाने वाले अभय और निष्पाप वीर न हों देश का कल्याण नहीं हो सकता। शासन और कुर्सी के लिये आदर्श का ठुकराना कोई बुद्धिमत्ता नहीं। लोगों ने कोई मनुष्य चुना कि वह उनके विचारों का प्रतिनिधि बनकर शासन चलाये, किन्तु शासन चलानेवाले आदर्श को भूलकर भूल-भलैयों में लग जायें, कितना महान पाप है।

गाँधीजी ने अपने जीवन में हिन्द के वासियों को भय से मुक्त करने का यत्न किया, और सचाई को भगवान के समीप आनेका साधन बनाया। इस कारण हिन्द की विशाल भूमि की प्रजा स्वतंत्र हो गई। कहाँ तक इस महात्मा के आदर्श का पालन हो रहा है, किसी से गुप्त नहीं।

स्वतन्त्रता के चन्द साल में कशमीर भी उन्नति के मार्ग पर जाने लगा। परन्तु शोक की बात है कि काबीना के अधिकारियों में कोई मतभेद पैदा हुआ, जिस कारण प्रधान मन्त्री ने काबीना के एक मेम्बर को काबीना छोड़ने को कहा। इसमें कौन-सा विचार काम कर रहा था अब तक मालूम नहीं। प्रजा के मन में सन्देह

उत्पन्न हुआ कि इस कार्य से वजीर को बदलकर देश को अलग-अलग करने की बातें हो रही हैं। यह कहाँ तक ठीक था, इससे इस समय हमारा कोई प्रयोजन नहीं, क्योंकि यह बात घटनाओं से जाँच की जा सकती है, जो इस सम्बन्ध में उत्पन्न हुईं और अब तक जारी हैं।

कश्मीर के इतिहास में यह एक नई लहर थी, जिस लहर को आम प्रजा समझ न सकी, परन्तु प्रत्येक के मन में कुछ उथल-पुथल की जागृति हुई। मेरे एक मित्र, जो हैड आफ दि डिपार्टमेंट (Head of the Department) थे और काबीना के शक्तिशाली अधिकारियों से सम्बन्धित थे, मुझे कहला भेजा। दो-तीन बार बुलावा आने पर मैं जुलाई १९५३ को शाम के पाँच बजे उसके दफ्तर पर गया और वह दफ्तरी कागज़ों में व्यस्त था। जब वह फारेक हो गया और उन अहलकारियों को, जो वहाँ खड़े थे, जाने को कहा तो मेरी तरफ़ कहने लगा।

"मैं बहुत प्रसन्न हूँ कि आप आये। आपसे कुछ आवश्यक बातें करनी हैं। आपने कष्ट उठाकर मुझे ऋणी बनाया।" मैंने कहा "मित्र के कहने पर आना ठीक होता है। मैं हर समय आपकी सेवा को धन्य समझता हूँ। आपके लिए मेरे मन में बहुत मान था। आप जाति के एक नेता थे और एक समय आपने जाति और समाज सुधार में बहुत परिश्रम किया था।" आपने कहा, "आधुनिक राष्ट्र समस्या पर आपका क्या विचार था ? आप कभी कभी कलन्दराना अन्दाज में बातें करते हैं और वह सच्ची होती है। इसलिए मैं जानना चाहता हूँ कि आज की समस्या देश को कहाँ ले जायगी ?" मैंने कहा विषय अति गम्भीर है। इस पर विचार कहे जा सकते हैं, परन्तु आप इन विचारों को सहार न सकेंगे, इसलिये यथार्थ यही है कि मैं कुछ न कहूँ। आपने कहा, "मैंने आपको बुलाया है कि आपसे साफ सुन लूँ कि आपका इस व्यवस्था में क्या विचार है ? सहारने का कोई मतभेद नहीं। आप मेरे मित्र हैं। आपकी कड़वी बातों को कई बार सुनकर भी हम प्रसन्न हुए हैं, क्योंकि इस कड़वेपन में मिठास होती है।" मैंने कहा, "कोई बात नहीं, इस समस्या का हल इस तरह होगा कि दो हफ्ते के अन्दर अन्दर प्रधानमन्त्रीजी कारागार में होंगे।" वह चौंक उठा। कन्धों को हिलाया। मस्तक पर हाथ फेरते हुए कहा, " ओहो ! ऐसी बात नहीं हो सकती। भारत के प्रधानमन्त्री श्री नेहरू हैं। सरदार पटेल स्वर्गधाम पधारे हैं।" मैंने धीमे स्वर में कहा, "आप भी इस समय जेल की हवा खायेंगे।"क्या कहा ? मैंने इन शब्दों को फिर दुहराया। मेरे मित्र के मन की अवस्था डांवाडोल हो गई। चेहरे पर हवाइयाँ उड़ने लगीं। यह शब्द मुझे फिर दोहराने को कहा। मैंने कहा कश्मीर का इतिहास कई उलझनों में पड़ रहा है—कश्मीर भारत का हीरा—सीकुलरइज्म का गहवारा।

आपने कहा 'फिर', मैंने कहा "एक भूकम्प सा होगा। सियासी खेल आरम्भ होगा। वही इस खेल में सफल होगा जिसका मन सच्चाई और ईश्वर के प्रति समर्पित हो। अन्तर्राष्ट्रीय यह खेल गम्भीर होगा। दूर-दूर तक इसका असर होगा। दूर-दूर के शक्तिशाली देश इससे लाभ उठाने का यत्न करेंगे। परन्तु कश्मीर भारत का होगा। सीकुलर (Secular) चुडवल का सिंह। आपने कहा यह कठिन समस्या है। इसका क्या हल होगा। मैंने कहा ईश्वर की इच्छा को कोई टाल नहीं सकता। वैदिक ऋषियों ने बुद्धि को महान् बताया है। बुद्धि ठीक रहे सब कुछ ठीक होगा। मैंने कहा, "हल मौजूद है। आप अपने शोफर को कह दीजिये, हम दोनों प्रधानमन्त्री के घर चलेंगे और मैं उसको इस समस्या को खोलने का पूरा-पूरा मंत्र बता दूँगा, जिससे देश भी बच सके और उसका सम्मान भी संसार में इतना बढ़ जायगा जितना बुद्ध और गाँधीजी का है। आपने आश्चर्य से पूछा "यह क्या है।" मैंने कहा, "यह बात बताने से मुझे क्या अभिप्राय होगा। यह बात पहली बार प्रधानमन्त्री से कह दी जाये तो कुछ गौरव है और अगर वह तत्पर होकर इस पर अमल करें तो आप देखेंगे कि पूर्व से किस तरह नया सितारा चमक उठेगा।" आपने कहा "मैं देखूँ कि क्या बात है क्योंकि बात जानने बगैर उनके पास आपको ले जाना ठीक नहीं।" मैंने चलने को आज्ञा माँगी। द्वार बन्द था। जुलाई के अन्तिम दिन थे। आपने मुझे सिगरेट दिया और मित्रता के नाते कहा, "भाई, मैं आपको सदा अपना समझता हूँ। आपने मुझे सदा प्रेम दिया। मैं जानना चाहता हूँ कि बात क्या है ? मैंने न कहने पर हठ किया। वह एक न माना और फिर मैंने कहा, "बाबा होठों पर बात अनमोल मोती है। कह डाली और अमल न हुआ तो यह राख होकर रहेगी।" आपने कहा, "अमल के योग्य हो तो इकट्ठे

चलकर प्रधानमन्त्री से कह दें और यत्न करें कि देश और जाति कठिन प्रतीक्षा से स्वतन्त्र हो। कश्मीर और कश्मीर के प्रधानमन्त्री का मान बढ़ जाये। देश और जाति के कल्याण के हेतु मैं बात बताने पर राजी हो गया। मैंने कहा "मैं प्रधानमन्त्री से कह दूँगा कि वह मन्त्रीपद खो देगा। इसमें बलिदान की जरूरत है। वह इस तरह हो सकता है कि वह तमाम शहर में वितस्ता के दोनों तरफ लाउडस्पीकर में घोषणा कराये कि तमाम नगर के वासी आनेवाले रविवार को एकत्र हों, वहाँ मुख्यमन्त्री देश के निमित्त जीवन और ओर मृत्यु का सन्देश कहेंगे। मैं और प्रधानमन्त्री इकट्ठे खुली कार में होंगे और अपने और उनके लिए खद्दर की लम्बी कफनी और सोंटिया साथ होंगी। प्रधानमन्त्री पण्डाल पर आकर कहेंगे, "मैं फकीर हो गया। प्रधानमन्त्री पद को त्याग कर मैं कश्मीर से रासकुमारी तक गाँधीजी के सन्देश को फिर से जनता तक पहुँचाने के लिये बलिदान करूँगा। मैं प्रधानमन्त्री पद को ठुकराता हूँ।' फिर पण्डाल पर मैं भी घोषणा करूँगा। प्रधानमन्त्री के साथ मैं भी फकीर हो गया। हम दोनों कफनी पहनकर कार में आ जायेंगे और हिन्दुस्तान की तरफ चल पड़ेंगे ताकि उस मिशन को पूरा करें जिसके लिये गाँधीजी ने नँगे सीने पर गोलियाँ खायीं। मेरे मित्र के मुँह पर हवाइयाँ उड़ने लगीं। आपने कहा-'कितना विशाल कार्य है।' फिर सिर हिलाते हुए कहा-'यह नहीं होगा।' इसमें अथाह बलिदान की आवश्यकता है। आपने कहा 'मुझे क्षमा कीजिये।' मैंने कहा 'मोती ओस बन गई, मेरे होंठ से बात निकल कर राख हो गई। मैं उठा और चल दिया।'

दो तीन दिन के पश्चात् जब मेरे मित्र अपने दफ्तर के उद्यान में क्यारियों को संवारने का प्रबन्ध कर रहे थे, मैंने नमस्ते कही। अति शोक की बात है कि आपने कोई उत्तर न दिया ः मैंने सोचा कि आप मुझसे बहुत नाराज हो गये। १ अगस्त को प्रधानमन्त्री के कई केबिनेट (Cabinet) मेम्बर और मेरा मित्र गिरफ्तार हो गया। उपप्रधानमन्त्री ने प्रधानमंत्री का पद सम्भाला। यह कहानी इतिहास का अलग पृष्ठ है।

योग और वियोग का कार्य प्रतिदिन जारी है। एक आता है और दूसरा जाता है। प्रधानमंत्री और मेरे मित्र कुद की पहाड़ी पर प्रतिष्ठित मेहमानों की तरह बन्द रख लिये गये। ढाई साल के बाद मेरे मित्र रिहा किये गये। आप शहर के करण नगर मुहल्ले में रहते थे। मुझे मिलने के लिये कई सन्देश भेजे परन्तु मैं न गया।

आनेवाली ईद के दिन ईदगाह की तरफ घर से चला। मैं करणनगर के रास्ते जा रहा था तो मेरे मन में विचार आया कि मैं मित्र के पास पहले जाऊँ। मुझे देखकर वे उठ खड़े हो गये। आप नंगे सिर खद्दर की कफनी और धोती पहने मुझे छाती से लगाने के लिये आगे बढ़े। मैंने हाथ जोड़कर नमस्ते कही। वहाँ कई और मनुष्य बैठे थे। मुझे कुर्सी पर बैठने के लिये कहा। मैंने कहा कि मुझे ईदगाह जाना है। आपने कहा-कलन्दर, आपकी बात गत प्रधानमंत्री को मैंने जेल में कह दी और वे चकित हो गये। मैंने कहा 'मेरी बात कैसे छिड़ गई ?' 'आपने कहा' मारतण्ड के एक नम्बर में आपके एक मजबून को पढ़कर।' मैंने कहा 'फिर क्या हुआ ?' आपने कहा 'मैंने सब बात जो हमारे दफ्तर में जुलाई १९५३ को हुई थी बताई। उन्होंने वृहद् शोक किया कि आपने उसको मेरे पास क्यों न लाया था। मैंने कहा 'फिर'। आपने कहा 'अगर उस समय इस विशाल बात की पूर्ति न हो सकी, लेकिन याद रखिये अब समय आ गया है जबकि हमारे नेता गाँधी के प्रोग्राम की रिहाई पर पूरा कर देंगे।' जो कुछ भी इसके पश्चात् हुआ इतिहास का अलग पृष्ठ है। इसमें कोई सन्देह नहीं कि आदि से ही मुझे काश्मीर के नेता का प्रेम और मानमन में मौजूद था। वह कौन होगा जो आपके दिये हुये जयकारों 'हिन्दू, मुस्लिम, सिक्ख इत्तिहाद' भूल सकता है। काश्मीर ने महान आदर्शवाले मनुष्य पैदा किये। उन्होंने भाईचारा, प्रेम और सचाई का मणि बताया।

हमारे यह नेता इस समय फिर आजाद हैं। आपकी मनोवृत्ति क्या है ? आप किस तरह आधुनिक व्यवस्था को चला रहे हैं ? एक समस्या और गम्भीर विषय है। समय और इतिहास इन सब बातों को जाँच लेगा। एक बात जरूर है कि आपके मन में मनुष्य मात्र का प्रेम और देश की लगन है। यदि आप अच्छे माहौल में हों तो बहुत कुछ कर सकते हैं। हमें आशा है कि शेख अब्दुल्ला उस सचाई की झलक को न छोड़ेंगे जिसके असर से आपने मनुष्य मात्र का बोलबाला किया और कश्मीर से एक बार फिर शान्ति और प्रेम की धुन गूँज उठेगी जो सारे विशाल देश को अमृत और आनन्द का रस पिलाती रहेगी। कश्मीर अमर होगा और भारत की जय होगी।

भारतीयता क्या है ?

शान्ति रंजन दास
C.A.D.C (I)'S Office, Custom House, Calcutta

कैसा विचित्र है यह देश-यह भारतवर्ष। कहीं भी इसमें संगठन नहीं, समन्वय नहीं, मेल नहीं। क्या दुस्तर व्यवधान। कैसा भयानक अमेल। जीवन संग्राम के तूफान से खण्ड खण्ड भारतवर्ष !

यह निर्विवाद रूप से स्वीकार करना पड़ेगा कि भारत में कई प्रदेश, भाषा, वर्ग, श्रेणी व धर्म के लोग हैं तथा उनको विचारधारा है, अपनी अपनी डफली अपना अपना राग अधिक है। फिर भी सब प्रेम के सूत्र में बँधे हुए हैं। इसलिये यूरोप और अमेरिका के लोग हमें नहीं समझते, नहीं जानते। वे सोचते हैं हम जादू जानते हैं, वे नहीं समझ सकते कि हमजो छिपा रखते हैं वह है हमारी हजारों वर्ष की प्राचीनता—सौ सौ वर्ष का अभिज्ञान। अभी तक समस्त संसार की दृष्टि में भारत केवल एक आध्यात्मिक चिन्तन का स्थान और ऋषि-मुनियों का तपोवन है। वे हमारे वैषम्य को देखकर आश्चर्य करते हैं, क्योंकि उन्होंने वैषम्य पर जय पाकर उसे ध्वंस कर दिया है, किन्तु हम नहीं कर सके।

कोई डर नहीं। हमारे भारतीय आदर्श में कुछ ऐसी चीजें हैं जो हमें विभाजित की अपेक्षा अधिक संगठित करती हैं। इसकी आधारशिला है नीति प्रधान धर्म तथा आध्यात्मिकता। हमारे जीवन में धार्मिक अनुशासन का बड़ा महत्व है। भगवान श्री कृष्ण ने गीता में कहा हैं कि जबतक संसार में धर्म का ह्रास एवं अधर्म के पृष्ठपोषकों का उत्थान होता है तब इस धरा-धाम पर ईश्वर का अवतार होता है—जो अपने बाहुबल से या बुद्धिबल से दुष्टों का संहार कर धर्म की रक्षा करता है " हमारी पवित्र भारत भूमि पर धर्मावतार श्री कृष्ण, श्रीरामचन्द्र, बुद्ध, पार्श्वनाथ, चैतन्य आदि ने जन्म लिया था। वाल्मीकि एवंव्यास, पाणिनी एवं पातंजलि कौटिल्य एवं कालिदास, यथा वर्तमान युग के स्वामी विवेकानन्द, रामकृष्ण परमहंस, महात्मा रवीन्द्रनाथ, गांधी आदि ऐसे महान व्यक्तियों का आशीर्वाद हमें प्राप्त है जिनके आदर्श व अमृतमय वाणी केवल भारत ही नहीं बल्कि समस्त संसार के सभी लोगों को आशा और विश्वास का दीपक है। हमारी संस्कृति और संस्कार प्राचीन हैं, विचार धारा पवित्र है, भावना उच्च कोटिकी है। सहयोगिता, मानवता, परमत सहिष्णुता तथा सेवा-परायणता भारतीय जन-जीवन के आधार हैं। भारत केवल एक देश ही नहीं है वह है संस्कृति और संस्कार। हमारे रक्त ओर शिरा-शिरा में भारतवर्ष प्रवाहित होता है। पश्चिम हमें शिक्षा देता है, दीक्षा नहीं देता—वह स्वंय ही दीक्षा हीन हो गया है। सभ्यता की शिक्षा देता है, सभ्य नहीं करता, क्योंकि उसकी सभ्यता आज विपन्न है। भारतवर्ष में जन्म लेने का उत्तरदायित्व प्रतिक्षण हमारे ऊपर रहता है। हम बहुत कुछ कह सकते हैं—जो पाश्चात्य देश जानते नहीं,समझते नहीं देखते नहीं,क्योंकि हमलोग भारतीय हैं और भारतीयता—भारत के कुछ मूलभूत वैशिष्ट्य या स्वतन्त्रता—हमारे तन-मन में ओतप्रोत रूप में जड़ित है। वे मूलभूत वैशिष्ट क्या है ?

भारतीय शिल्प कला, संगीत, साहित्य, नृत्य, वेश-भूषा खान-पान आदि में अवश्य कुछ विशेषताएँ हैं। भारतवर्ष पर्वों, उत्सवों एवं पूजा अर्चनाओं का देश है। वर्ष में ऐसा कोई महीना नहीं है जिसमें कोई उत्सव या पर्व न हो। ऐसा दूसरे देशों में नहीं देखा जाता है। हमारा कोई उत्सव ऐसा नहीं रहता है ,जिनमें जन कल्याण की भावना नहीं है। उत्सव या पर्व हमारी संस्कृति के अंग होते हैं। इन्हीं पूजा-पार्वन-उत्सवोंको छोड़कर या भूलकर हम अपनी प्राचीन गरिमा की चिन्ता नहीं कर सकते। इनमें हमें अपार आनन्द ही नहीं मिलता है वरन् ये हममें ऐक्य की भावना बढ़ाते हैं, भेद-भाव दूर करते हैं। मेले तो विश्व के सभी देशा में होते हैं, किन्तु धर्म-मेले केवल भारत में ही लगते हैं। मेले में भिन्न-भिन्न विचार एवं स्थानों के लोग आते हैं जहाँ लोगों में आपस में मेलजोल, सहयोग एवं बहुत से विषयों का ज्ञान प्राप्त होता है जिसके परम्परागत संस्कृति दृढ़ होती है। हमारी सभ्यता में सामाजिक जीवन का बड़ा महत्व है और यही भारतीयता का केन्द्र विन्दु है।

हमारा भारत असंख्य ग्रामों का देश है। यहाँ का अधिकांश जनगण ग्रामों में ही निवास करता है।

इसलिए महात्मा गांधी जी ने एक बार कहा था कि—'भारत की आत्मा ग्रामों में निवास करती है। सचमुच सात लाख ग्रामों में निवास करने वाली असंख्य जनता के बिना भारत का स्वरूप ही क्या रह जायगा। इने-गिने नगरों के उत्थान से देश की उन्नति नहीं हो सकती और न इससे हम संसार के उन्नतिशील राष्ट्रों के समक्ष देशोन्नति का गर्व ही कर सकते हैं। हमारे देश की प्राचीन संस्कृति एवं सभ्यता की परिचायक है। अतः भारतीय सामाजिक जीवन के अध्ययन से या उससे परिचित होने से भारतीयता का परिचय प्राप्त हो सकता है। राष्ट्रीयता तथा भारतीयता में क्या अन्तर है—हमें यह समझना चाहिए। आजकल संसार के प्रायः सब राष्ट्रों में ही राष्ट्रीयता का भाव जागृत हो रहा है राष्ट्रीयता में कभी-कभी संकुचित भाव प्रकट होते हैं। भिन्न-भिन्न देशों की राष्ट्रीयता की भावना पृथक्-पृथक् कारणों से उत्पन्न होती है और यही भावना कभी-कभी तीव्र से तीव्रतर होती है एवं कभी कभी उसका चिह्न भी नहीं रहता। उग्र राष्ट्रीयता से केवल अपने समाज की ही नहीं वरन् सारे मनुष्य-समाज की क्षति हो सकती है। इसके विपरीत राष्ट्र को सुधारने की दृष्टि से राष्ट्रीय-भावना को उचित प्रेरणा देने की आवश्यकता है, जिनमें समय आने पर जनता उनका मुकाबला करने के लिए प्रस्तुत रहे। परन्तु मेरी समझ में भारतीयता केवल एक नारा नहीं है। सच तो यह है कि भारतीय राष्ट्रीयता में भारतीय-भावधारायें अवश्य ही हैं। ये भावधारायें सामाजिक, मानसिक तथा आत्मिक संगठन पर प्रभाव डालती है। इस सम्बन्ध में परलोकगत प्रधानमंत्री लाल बहादुर शास्त्रीजी का कहना उल्लेखनीय है—"देश के अलग-अलग भागों में रहने वाले लोगों की धारणाएँ कुछ खास मामलों में चाहे जितनी भी दृढ हो उन्हें यह कभी नहीं भूलना चाहिए कि वे पहले भारतीय हैं और यह कि उन्हें अपने सभी विवादों का हल एक राष्ट्र और एक देश के अपरिवर्तनीय ढांचेमें रहकर ही करना है। आइए हम सब एकता की भावना को दिलों में जगह देनेकी पूरी कोशिश करें और राष्ट्रीय एकता को मजबूत बनाएँ।

जीवन है एक विचित्र-रहस्य—नियम-विधि-विधान से बाहर, समुद्र से विशाल, महाकाशसे उच्च, पर्वत से कठोर, कुसुम से कोमल मृत्यु से अधिक अन्धकारमय, वेद-उपनिषद-रामायण-महाभारत-भागवद्गीता हमें यही शिक्षा देती हैं। आत्मा अनश्वर है। शरीर में जो आत्मा का वासहै वह प्रेम के मार्ग से आता है, जिसके अन्तर में प्रेम नहीं उसका शरीर आत्माहीन है। यह सिद्धान्त हमारे जीवन-धर्म की नींव है। इस जीवन-दर्शन ने वेद के युग से आज, काश्मीर से कन्या-कुमारी तक भारतीय जन-जीवन को एक सूत्र में बाँध रखा है, जिसके कारण हमारे इस धन-धान्य-पुण्य से भरे हुए भारतवर्ष को बाहर से आये हुए दुर्द्धर्ष आक्रमणकारियों ने पराजित किया, किन्तु वें भारतीय संस्कार, संस्कृति तथा सभ्यता को ध्वंस नहीं कर सके, अधिकन्तु भारतीय सभ्यता ने उन्हें धीरे-धीरे अपने में मिला लिया है।

परन्तु हमारे देश में राष्ट्रीयता का भाव राष्ट्रीय-मुक्ति-आन्दोलन के समय से ही प्रकट होने लगा है। हमारा जीवन क्षेत्र प्रधानतः प्रान्तीय था। आज हमें राजनैतिक स्वतन्त्रता मिल गई। इस लिए सारे देश की विविध समस्याएँ तथा चिन्तायें हमारे सामने आयी हैं। इसके अतिरिक्त दूसरे देशों की लोलुप दृष्टि से अपनी स्वतन्त्रता की रक्षा करने का प्रश्न है। देशरक्षा के भाव से देशवासियों के संगठन की भावना जो प्रत्येक देश के लोगोंमें होती है—'उसे राष्ट्रीयता कहा जाता है।'

किन्तु भारतवर्ष के किस रूप से विश्व परिचित है, तथा प्राचीन काल से सब राष्ट्रों का शिरोमणि रहा है, वे हैं भारतीय दर्शन, भारतीय ग्रामीण सामाजिक जीवन, दूसरे देशों में जिसका अभाव है। ऐसा देश भारत ही है जहाँ के ऋषि-मुनियों ने उदात्त स्वर में कहा कि हम सब अमृत की सन्तान, जहाँकी भूमि पर सती सावित्री, दमयन्ती तथा द्रौपदी ने जन्म लिया और जिनके आदर्श अभी तक भारतीय नारी जीवन का दीपक है। जो अहर्निश दरिद्र स्वामी की सेवा तथा अपनी सन्तान का पालन करती है। जिसकी शिक्षा कम परन्तु कर्त्तव्य ज्ञान अधिक है, जिसकी शक्ति अतुलनीय, लेकिन सम्बल सीमित है और जो क्षमा सहनशीलता की मूर्ति है।

हम सब इस गौरवपूर्ण भारतवर्ष की सन्तान हैं और हमारा राष्ट्र 'पंचशील' के सिद्धान्तों पर आधारित है। इस प्रसंग में हमारे परलोकगत प्रधानमंत्री पण्डित जवाहरलाल नेहरू का सन्देश स्मरणीय है—

'मानव मात्र को सुख पहुँचाना, शान्ति पहुँचाना तथा सब का कल्याण करना।" 'बहुजन-हिताय, बहुजन-सुखाय'—भारत को देखकर समस्त विश्व के लोगों के हृदय भारतीय महिमा से प्रभावित होते हैं तथा संसार उसी का सम्मान करता है। हम भारतीयों के लिए यह विशेष गर्व की बात है।

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देवनागरी लिपि में :—

गृहस्थियस वुपदीश

(दोह् कामि हुन्द क्रम) दिन-चर्या

श्री जानकीनाथ कौल 'कमल' एम० ए०,बी० टी०, प्रभाकर
डी० ए० वी०-हायर सेकण्डरी स्कूल, अमीरा-कदल, श्रीनगर (कश्मीर)

बुनि छुय आदन कर च हरे ।
मौ खोच पामन लूक गरे ॥
न्यबर्य मन लूक व्यवहार च कर
वदरकि पूरनच रोजिय न कल
अन्दर्य मन मौ रोज बांवरे ॥०
तप, जप, श्रान, सन्ध्या करान रोज़,
मूर्ख व्यवहारुक बोपाय बोज
भूत गुण सोरिय कर च लये ॥०
प्रातः सुलि वुथ काडाह त्राव
मोह न्यदरायि रुख सथ करनाव,
ह्रास थाव चन्द्रम युथ न डले ॥०
वासनायि जल बोरमुत गड तुल,
व्यचार रख्राव लाग नेर जंगल
ब्रह्माण्ड सार कर पननि गरे ॥०
कर्म मल त्याग वार बन निर्मल
वासनायि जल श्रोच रोज न्यष्कल
संकल्प गगराय युथन करे ॥०
कामनायि वीरि दोन्तुन फुटराव,
वैराग चाप राग बलगम त्राव
शुद ओस ज्ञान अन्न जान चापे ॥०
निष्कामकर्म यूग यार बल वस
पाप तन नाविथ जल मंज खस
सन्ध्योपासन कर्यजि तते ॥०
दीह त अन्तः करण शोज रोविथ
भक्ति, शक्ति, युक्ति सामव किञ खसिथ
मन मन्दिरस अछ् पूज़ाये ॥०
निरमायायि म्यचि् लिव मन्दिरस,
अभ्यास श्रान कर श्याम सुन्दरस,
अद्वैत ज्ञान टयोक गह च कने ॥
विवीक विचा्र दजि वुथरोविथ,
सालिग्रामस टयोक थाव लांगिथ,
अहंकार अरग छल पननि कले ॥०
गंध, नैवेद्य, दीप, दफ व्ययि पोश,
सोरुय सोम्बरोविथ अद तोष,
शम, दम पोश लाग निष्ठाये ॥०
शुद भक्तियि किञ त्राव अख नज़र
पंच उपचार व पूजा कर,
गुण त्रयि शंख शब्द ओं नेरे ॥०
भूम, जल, तीज़ वायु त आकाश
अख अकिस लय करिथ रोजि प्रकाश,
निर्गुण प्रबात खिरियि प्रजले ॥०

शीश्रमनाग

संवित् स० कौल, एम० एस-सी० मानव शास्त्र विभाग,
पंजाब यूनिवर्सिटी, चन्डीगढ़

व्यजि ब्रारि निश छु अख बुडर यथ चकवल बनान छि। बोजान छि जि अति त अन्दय पंक्य जायन छ् केंह-केंह चीज वनि ति मेलान्। वनन् छु यिवान जि अथ बुडरि मंज ओस शीश्रमनाग सुन्द घर। अकि दोह द्रायि अति शीश्रमनाग्न अख नाग कन्या, त् फेरुनह-गरुनह करान वुछुन अख ब्रह्मण कौट, युस स्यठह्य सोन्दर ओंस। नाग कन्या गयि अमिस ब्रह्मण जवानस प्यठ स्यठा मोहित त् तयिस निश ग्छिथ वोन्नस जि बु कर हां चें सात्य नेथर। ब्रह्मण जवाति गव अमिम् वुछिथ स्यठा हनरान, तु सोचाह क्रिथ मोनुन अमिम् नाग कन्यायि सोत्य नेथर करुन।

वन्य आस यि नाग कन्या अमिस ब्रह्मणस सात्य तमिम्न्दि घरि रोजान, त् अकि दोह औस घरि ब्रोन्ठ- कनि दानि तापस बोहरिथ अथ रोछ्य करोन। अपारय आयि अख गाव सु आयेयि दान्यस कुन् मगर अमि नाग कन्यायि अथ सोत्य टास दिथ चेलरोव। अमि सुन्द अथ युथय गावि प्यठ लोग सों जाय गय सौन सन्ज तय्यार।

लूकव यलि यि गाव वछ त गय होरान। वातान वातान गय यि कथ वातान अमि जायि हन्दिस राजस ताम। राज़ ति गव यि वछिथ स्यठा होरान। प्रछ जोर लेज्य त नन्यव जि यि छु अमिसय नाग कन्यायि हुन्द चमत्कार। राजन यलि यि नाग कन्या वछ सुति गव अमिद प्यठ मोहित। राजन निय यि नाग कन्या पनुन्य रांनी बनावनि। ब्रह्मण कोट गव स्यठा दुखी त लोग सोच्नि जि म्य क्याजि करयोव नाग कन्यायि सोत्य नेथर। शीश्रमनाग गव यि सोरय वछिथ क्रोधित त लोग नार त जहर हुकारनि, यमि सोत्य यि सौरय अलाक, व्यजिब्रोर हयथ गव तबाह। केंह काल गेछिथ यलि यि शीश्रमनाग हम्यत ग वछान छु अवख यूगी (केंह छि बनान जि यि यूगी पौरुष ओस रथ राजदान, युस जन स्यठह्य बोड यूगी औस) छु हवाहस मंज चाटकौटा करिथ पननिस ध्यानस मंज लौग मुत। शीशमनाग खूच, जि यिन यि केंह शाप दियि त यि सोचान सोंचान चौल अमि जायि प्यठ। चलान चलान गव यि दूर पहाडन मंज त रूद चूरि। श्री अमरनाथ यात्रा करान छु शीश्रमनाग यिवान तु यह्य जाय छि यति शीश्रमनाग तन प्यठ छु रोजान।

व्यजि ब्रोर छु श्रीनगर अनन्तनाग वति प्यठ अख गाम यति जन वनन छु यिवान ओस अख बंड़ यूनिवर्सिटी। औत औस्य दूरि-दूरि प्यठ लूखन परनि यिवान त य ओस अख स्यठह्य मशहूर जाय।

काशर कथबाथ

(रेडियो कश्मीर श्रीनगरकि शुक्रिया सान)

सिस्टर निवेदिता

प्रो० चमनलाल सप्रू (हिन्दी विभाग, गवर्णमेंट डिग्री कालिज, पुंछ)

"ब छुस हिन्दुस्तानस सॉत्य स्यठा मोहब्बत थवान ति क्याजि़ यि छुँ दुनियाहक्यन बड्यन तँ आला पायिक्यन धर्मन हुंज़ जाय। येति छु सारिवँइ खोतँ अजीम पहाड यानी हिमालय : यि छु सु मुलक येति घरँ छि निहायत सादँ। येतिक्यन घरन मंज़ खुशी छि लबनँ यिवान। येतिं ज़नानँ छि बेलाग, बेफिक्र तँ बगैर कीनँ पनँन्यन टाठ्यन हुंज़ गाश फो'लन प्यठँ शबनँम्य शामन तान्य खिदमत करान।"

यिथ्य आँस्य खयालात सॉनिस मुल्कसी मुतलिख तस अजीम शखसयति यमि सुन्द हत्युम वोहरवोद अज २८—१०—१९६७ छु मनावन यिवान। अमिस छु दुनिया **सिस्टर निवेदिता** नावँ सॉत्य ज़ानान। असली ज्यन नाव ओस अमिस **मारग्रेट एलिज़बेथ नोबल** यि आँस आयरलैंडस मंज २८ अक्तूबर १८६७ मंज ज़ामँच। अमिसन्ज जिन्दगी छे त्रन दौरन मँज तक़सीम सपदान।

१—शुरू प्यठ स्वामी विवेकानन्दस सॉत्य मुलाकातस तान्य, याने विलायतस मंज़।

२—पनँनिस गुरु स्वामी विवेकानन्दस सॉत्य।

३—स्वामी जियनि गुज़रन पतँ मरनस तान्य।

मारग्रेट ई० नोबल संजि जिन्दगी प्यठ प्यव लो'कचारस पननिस बुड्यबनँ सुन्द तँ मॉल्य सुन्द स्यठा असर। पनँनिस मॉल्यसुन्द प्योस धार्मिक जज़बन हुन्द असर तँ बुड्यबनँसुन्द प्योस जज़बए आज़ॉदी तँ आयरलैंड खॉतर मोहबत थवनुल असर।

हैलिफैक्स नावकिस कालिजस मंज कर अमि तॉलीम हॉसिल। अमिस ओस सँगीत, आर्ट तँ को'दरती साईनसस सॉत्य ज्याद लगाव। १७ वर्शि को'र अमि कॉलिजुक ऑखरी इम्तिहान पास तँ अमि पतँ को'र अमि मास्टरी हुन्दु पेशि इख्तियार। अमिस आँस परनावनस सॉत्य कॉफी दिलचस्पी तँ यि आँस बड जोशि खरोशि सॉत्य अथ सॉत्य लॅगिथ। यिमनइ दोहन आयि यानि १८६२ मंज आयरलैंड खॉतरँ होम रूल बिल बर्तानियाहकिस पार्लियामेंटस मँज पेश करनँ। मार्गेटि कर बडि जोर शोर त बेरवःफ पॉठ्य अमिच हिमायत।

१८९५ मंज़ आय स्वामी विवेकानन्द गोडनिचि लटि लंदन। हिन्दुस्तानक्य अम्य रूहानी सफीरन को'र स्यठाह कम समयस मंज लन्दनस मँज़ पननि खॉतर थो'द मुकाम हॉसिल। अकि दो'ह बुलॉव्य स्वामी विवेकानन्द लेडी आइजेबेल मार्गेसनि पनुन घर। तमि आँस मार्गेट ति बुलॉवमंच्। मार्गेट आस तलाशि हकस मंज द्रामच्। अमि को'र गो'डनिचि लटि अजीम हिन्दुस्तान्य रूहानी लीडर सुन्द दर्शन। अमिस प्यव स्वामी जियनि थदि शखसियतक स्यठा असर। स्वामी जियन कर पननिस लेक्चरस मंज भगवत्गीताय हुंदि यमि शलूकच व्यछनय—

येलि येलि धर्मस छ हान वातान, अधर्म छु बड़ान। तेलि तेलि छुस बँ रत्यन रछनँ बापथ तँ पाँपियन हन्दि खाँतिमँ बापथ प्रथ विजि़ अवतार बनिथ यिवान।"

मार्गेट गयि येमि शलूक सत्य स्यठा मुतॉसिर। तमि समुज जि स्वामी जियन क्याज़ि दो'प जि सारी धर्म छि पज्य त बोननख जि अरब अकिसंदिस अवतारस गछिन नो'क्त चीनी करन्य। अमि पत बूज्य अमि स्वामी जियिन्य बारयाह तकरीर। दोह खोतँ दोह बडेयि अमिस स्वामी विवेकानन्दस मंज श्रद्धा त अमि मोन यि पनुन गुरु। तँ ह्योतुन यिमन 'मास्टर' नाव सॉत्य मुखातिब सपदुन। स्वामी विवेकानन्द आय १८९६ तस मज बेयि अमरीका फीरिथ लन्दन। स्वामी जियिन्य तकरीख सत्य सपुद अमिस मंज़ इन्सानन हुंदि बेहबूदी खॉतर केंह करनच ज्यादँ लगन पैदँ। तमि लछीय स्वामी जियस अरख चिठ्य जि़ म्ये क्याह पजि करुन। अथ म्यूल अमिस सॉत्यो जवाब—

"म्योन आदर्श छुँ जि़ असि पजि इन्सानस यि बावर अनुन जि़ तस मंज़ कुस रूहानी ताक़त छु छुपित। तँ सु कियँकन्य हे कि जिन्दगी हन्दिस प्रथ चि़हिस मंज सु इस्तेमाल अनिथ। यि दुनिया छु जहालतस मंज़ दबिथ। म्य छु यि बुछिथ दुःख सपदान। म्य छु साफ़ बासान जि़ इन्सानँ सन्द्यन तकलीफन हुन्द कारन छे जहालत। असि छि तिथ्य कारकुन जरूरथ यिम जन अमि जहालतँ मंज़ँ दुनियाहस मो'कलॉविथ तिमन गाश हावन।..........।"

अमि पतँ द्राय स्वामीजी वेदान्तुक प्रचार लन्दनस मंज़ करिथ घर पनुन। अति थोवुख स्वामी अभेदानन्द पननि कामि देखभाल करन बापथ। मार्ग्रेटि द्युत यिमन अथ कामि मँज़ मदद। हिन्दुस्तान यिथ बास्यव स्वामी जियस जि़ ज़नान थो'द तुलनच छि स्यठा जरूरथ। यिमव कँर अमि बापथ अपील। अथ म्यूल न यिमन हिन्दुस्तानस मंज़ जवाब। अम्युक जवाब द्युत भारत प्यठ सासॅ बद्य मील दूर लन्दनस मंज़ रोज़न वाजिनी माइग्रेटी। तमि को'र भारत यच्छनुक फैसलँ।

अठोवुह (२८) जनवरी अरदाहशत अरनमतस (१८६८) मंज़ वाँच मार्ग्रेट ई० नोबल कलकत्ता । यो'त वाँतिथ सपज अमिस मशहूर ताईनसदान डा० जगदीश चन्द्र बोसस सॉत्य ति जान । अमि प्रुछ स्वामी विवेकानन्दस जि ब क्याह खदमथ ह्यक तुहज करिथ । तिमव दो'पुस 'हिन्दुस्तानस बर माय' । अमि को'र बंगा'ल्य हेछुन शरू । अमिनिय संन्यास्यन हन्द्य पाठ्य पननिस गुरुहस निश 'दीक्षा' । यि गयि हिन्दू धर्मस मंज़ शामिल त को'रुन नेथँर न करनुक प्रण । स्वामी जियन द्युत अमिस नाव 'निवेदिता तँ दो' पहस च सपजख रामकृष्ण दीवस अर्पण । वो'न्य को'र अमि स्वामी विवेकानन्दनिस गुरू श्री रामकृष्ण सन्दि खाँतरँ पनुन ज़ुव जान हमेश खाँतर अर्पण त हिन्दुस्तान मोनुन पनुन मुलख त अनिक्यन दबेमत्यन लूकन थो'द तुलन बापथ कॉम करनुक को'रुन प्रण । भारतच पज तस्वीर हावन बापथ निथि स्वामीं जियन पनन्यन चाटन सत्य यि उत्तरी भारतकिस दौरस प्यठ । यि आयि कशीरि ति, त येति रूज वारियाहन रेतन । येति कर अमि स्वामी जियस सात्य अमरनाथच यात्रा त बेयि वछ तुलमुल । अमिछि अमि दौरक्य सारी हालाथ रिकार्ड करिमत्य ।

स्वामी विवेकानन्दस ओस कशीरि मंज़ श्रीराम कृष्ण मिशनुक अख कालिज त जनानन हन्दि बापथ अख आश्रम बनावनुक खयाल । तमि वखतक्य महाराजन आस यिमन अमि बापथ ज़मीन ति पेशकाश थपमच । मगर ये'तिक्य अंग्रेज रेजिडटन कर अमिच जबरदस्त मुखालिफत । ग'डनिचि फिरि तो'र सिस्टर निवेदितायि फिकरि जि अंग्रेजन हुन्द कोताह क्रूर सोलूक छु हिन्दुस्तानक्यन लूकन सात्य ।

कलकत्ता वापस वॉतिथ कोर अमि पननिस प्रोग्रामस प्यठ सोच । अमिस बास्यव अख कोरि स्कूल चलावुन छु बड जरूरी । कलकत्ता हकिस अकिस गुंजान अलाकस मंज कौर अमि अख लोकुट चॉट हाल चालू, युस बुनिक्यस अकिस आलोशान अमारतस मंज़ "श्री राम कृष्ण मिशन सिस्टर निवेदिता गर्ल्ज स्कूलकिस" नाव सॉत्य मशहूर छु । अमि अलाव आँस यि हिन्दू धर्मस त हिन्दुस्तानकिस कल्चरस मुतलख जायि जायि तकरीर करान ।

यिमनइ दोंहन फैल्याव कलकत्ताहम मंज़ जबरदस्त प्लेग अति बनेयि अख रिलीफ कमेटी, येमिच सेक्ट्री 'सिस्टर निवेदिता' आयि बनावनँ । अमि कर अनथक मेहनत । गन्द बस्तीयन मंज़ गछिथ आँस यि पानँ लछुल तुलिथ सफाई करान तँ कमर साफ करान ।

पनुन कोरि स्कूल चलावनस मंज़ आयि निवेदितायि स्यठा मुश्किल, मगर अमि हॉर न हेमथ । अमिस यि कँह पाँसँ पानस ओस बनान यि आस अथ स्कूलस लगावान । अमि अलावँ कर्य अमि विलायत तँ अमरीका दायि त्रेयि फिरि दौर तँ सोंब्रोवुन चंद । चंद सोंबरनस सॉत्य सॉत्य कर्य अमि यूरोप तँ अमरीका हक्य लूख हिन्दुस्तानचि अज़ीम वरासच निशि बाखबर । यि कथ छि वनॉन्य लायरत जि अंग्रेज पादर्यव आँस अति हिन्दुस्तानँच गलत तस्वीवर पेश कर मँच ।

अमि अलाव वुछ अमि पानँ डॉ० जे०सी० बोसस सॉत्य कोताह नाकार बरताव कोर अंग्रेज साईनस दानौ । मगर पेरिसस मंज़ येमि विजि तस यजत अफजाई आयि करनँ, निवेदिता आँस तथ मौकस प्यठ तति मूजूद । यि वनॉन्य लायख जि डॉ० बोसस द्युत पनन्यन ईजादातन मुतलख अख किताब लेखनस मंज़ तमि डॉ० सॉबस मदद ।

सिस्टर निवेदितायि आँस हिन्दुस्तानचि तहरीकि आजाँदी मंज ति दिलचस्पी । तमि कोरं नँ कँचव मसलिहतव किन्य ननिवानँ तथ मंज़ शिरकत, मगर कलकत्ता तँ बनारसस मंज़ बुलावनँ आमत्यन आल इण्डिया कांग्रेस जलसन मंज़ आँस यि हाँजिर । अमि अलाव आँस्य तमि वखतक्य लगभग सारी सियासी लीडर, मसलनगाँधी जी, गोखले, अरविन्द घोष बेतरि यिमन समखान त वारियाहन मसलन प्यठ बोज शोच करान । कलकत्ता कांग्रेसस मंज़ सपस सिस्टर निवेदितायि हंदि बनाविमति कौमी झंडच नुमाइश । अमि ओस इन्द्राजँ सुन्द वज्र चक्रचि जायि कौमी निशानँ थौंव मुत । विलायतस मंज़ कर अमि दो'यि लटि मशहूर रूसी इन्कलाबी प्रिंस क्रोपाटकिनब सॉत्य मुलाकात । क्रोपाटकिन तँ अमिस आँस्य हिन्दुस्तानचि सियासी हालच मुतलख हिवी खयालात ।

स्वामी जियिनि गुजरनँ पतँ को'र अमि तमाम हिन्दुस्तानुक दौर करनँच खाँहिश त फैलॉविन स्वामी जियिन्य खयालात चो'पार्य । अमि पत कर अमि बेयि पननिस स्कूलस मंज़ कॉम । कलकत्ताहस मंज़ जनानन मंज जागृत अननस मंज़ कोर निवेदितायि हंद्य स्कूलन अहम रोल अदा ।

सिस्टर निवेदिता छि अख बडिपायिच लेखक ति अमि छि अख दर्जन किताब लेछिमच । यिमन बड कदरचि नजरि छु यिवान वुछन । अमि अलाव आँस अमिस आर्टस सॉत्य ति दिलचस्पी । मशहूर बंगाल्य आर्टिस्ट नन्दलाल बोसन गुजोर अमिस सॉत्य वारियाह वख्त ।

मोखसर आँस सिस्टर निवेदिता जिन्दगी हन्दिस प्रथ हिसस मंच स्यठा थज । अख रूहानी कारकुन (आध्यात्मिक कार्यकर्त्ता) समाज सेवक, लेखक त आदर्श टीचर आसन अलाव दो' न कलचरन नजदीक अननस मंज़ अमिसुन्द स्यठा अथ । यि भारत-भक्त महिला गयि सन १९११ हस मँज त्रुवाहिमि (१३) अक्तूबर दारजिलिंगस मंज़ स्वर्गवास । अमि विजि आस यि चौहिताजिह (४४) वरिश । अमि सन्ध आँखरी रस्म आय पूर हिन्दू तरीकस प्यठ अंजाम दिन । अमि सांदि समाज़ (समाधि) प्यठ छु यि लीखिथ—"येतिथ छे निवेदिता अस्थी आरमस मंज येमि पनुन सोरुय भारतस अर्पण कोर ।"

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